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THE GREAT PLAIN

✓ THE MISSIONARY REVIEW of the WORLD

VOL. XLV OLD SERIES

Founded in 1878 by

REV. ROYAL G. WILDER, D.D.

VOL. XXXV NEW SERIES

Editor-in-Chief, 1888 to 1911

REV. ARTHUR T. PIERSON, D.D.

January to December, 1922

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THIRD AND REILY STREETS, HARRISBURG, PA., AND 156 FIFTH AVENUE, NEW YORK

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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published Monthly. Copyrighted, 1921, by Missionary Review Publishing Company, Inc. All rights reserved. Entered as second-class matter at the Post Office at Harrisburg, Pa., under the Act of March 3, 1879.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President Delavan L. Pierson, Secretary Publication office, 3d & Reily Sts., Harrisburg, Pa. 25c. a copy	Frank L. Brown, Vice-President Walter McDougall, Treasurer Editorial and Business Office, 156 Fifth Avenue, New York City.
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Laura Sunderland Memorial, Concord, N. C.

Dorland-Bell School, Hot Springs, N. C.
The Willows, Hot Springs, N. C.
Langdon Memorial School, Mt. Vernon, Ky.
Pattie C. Stockdale Memorial, Colcord, W. Va.
Mossop School for Girls, Harriman, Tenn.

COMMUNITY STATIONS

Cortland, Ky.
Harlan Co. Community Life, Smith, Ky.
Travelers Rest, Ky.
Westminster Mission, Garrard, Ky
Wooton, Ky.

Juniper, Tenn.
Rocky Fork, Tenn.
Sycamore, Tenn.
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156 FIFTH AVENUE

NEW YORK

MISSIONARY PERSONALS

COLONEL P. E. LEWIS, of the British Army, who has seen service in China and India, and who won the D. S. O. during the World War, has become general secretary of the National Laymen's Missionary Movement of Great Britain.

* * *

REV. DR. AND MRS. W. H. HUDNUT, of Yonngstown, Ohio, and Mr. J. M. Patterson, of St. Louis, who sailed from New York last June to visit the West Africa and the Syria Missions of the Presbyterian Board, returned in January after a most interesting trip.

* * *

PROF. KENNETH S. LATOURETTE, professor of missions, Yale University, has been granted leave of absence for the spring term, so that he may attend the conference of the World's Christian Student Federation in Peking and the All China Missionary Conference in Shanghai.

* * *

REV. GEORGE B. WINTON, D.D., who has been for some years in New York as editorial secretary for the Committee on Co-operation in Latin America, has returned to the field of Southern Methodist journalism, having accepted the editorship of the *St. Louis Advocate*.

* * *

REV. J. E. K. AGGREY, who was born on the Gold Coast but who has been for years one of the outstanding Negro Christian leaders in the South, went to Africa as a member of the Phelps-Stokes Commission and while there was instrumental in founding in Johannesburg a "Joint Advisory Council of Native Affairs."

* * *

REV. MR. BACHIMONT, a missionary of the American Lutheran Orient Mission, at Soujbnlak, Persia, was killed last October by Knrdish bandits in his own home. The Knrds attacked and looted the city.

* * *

DR. R. H. GLOVER, formerly of the Christian and Missionary Alliance, is now at the Moody Bible Institute, Chicago, as director of the course in Missions, which has been greatly enlarged and developed.

* * *

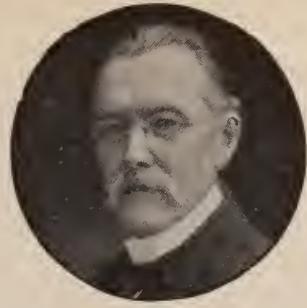
REV. ERNEST M. HALLDAY has been called from his church in Brooklyn to become general secretary of the Congregational Church Extension Boards, in succession to Dr. Charles E. Burton.

* * *

MR. W. C. PEARCE, associate general secretary of the World's Sunday School Association, has started on a several months' tour to the Near and the Far East, Anstralia and the Philippines.

* * *

DR. WITTE, of the General Evangelical Protestant Missionary Society and the brilliant editor of the Society's Missionary Review, has been made professor of the chair established at the Berlin University for Science of Missions.



Professor Robert Dick Wilson, Ph. D., D. D.

is Professor of Semitic Languages and Old Testament Criticism in Princeton Theological Seminary. He is master of twenty-six languages and therefore is able to marshal evidence, from original languages and other technical material, which the ordinary "Bible scholar" is quite unable to gather. In Biblical Criticism, he deals in *evidence*,—not theory,—from his amazing store of learning for the benefit of those who do not need to be scholarly in order to understand it. No research is too arduous to Professor Wilson in his quest for the exact facts that only language-study of the most thorough sort can furnish

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THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLV.

MARCH, 1922

NUMBER
THREE

THE WASHINGTON CONFERENCE AND MISSIONS

MUCH more has been accomplished by the Conference on the Limitation of Armaments, which has recently closed at Washington, than was expected by many statesmen and students of international affairs, though not as much as was hoped by the more optimistic. Christians believe that the agreement in the interest of international justice, peace and good will has come in answer to prayer, for multitudes in all lands have taken a deep interest in the proceedings and have united in prayer to God for His guidance.

It is as yet impossible to estimate the benefits that will come to the nations as a result of the agreements reached or the influence, direct and indirect, that will be exerted on the progress of Christianity. All political movements are interrelated with the work of Christian missions.

First, as to the Limitation of Armaments. The world is still struggling under the burdens imposed by the recent war. Billions of dollars were squandered on military preparedness which leaders said would prevent the tragedy of war. Instead of this prevention the nations have brought themselves to the verge of bankruptcy by the four years of devastating conflict. Even then it seemed that this costly lesson had not been learned, for the Versailles Conference and League of Nations have not brought peace or removed the causes of war. Nations still determined to arm themselves against all possible enemies. The world war cost \$186,000,000,000—over ten times the total war expenditure of all wars of the preceding century—not counting interest on debts or damage to property and loss of life.

Now a change has come over the spirit of the nations. Through the Washington Conference, following the lead of Secretary Hughes, at one sweep the five leading nations, America, Great Britain, France, Japan and Italy, have agreed to reduce their naval program over

fifty per cent—a reduction that will save hundreds of millions of dollars, will reduce taxation and do much to restore economic equilibrium. Great Britain proposes to reduce her present and prospective navy tonnage (capital ships only) from 1,187,825 tons to 604,450 tons; United States from 1,346,390 to 500,650 tons and Japan from 748,628 to 299,700 tons.

Second, the barbarity of future wars, if they come, may be reduced by the prohibition of submarine attacks on any except war vessels and troop transports and by the discrediting of the use of gas and disease germs.

Third, the proposal to hold periodically similar international conferences to promote peace and good will promises still further advance and a possible solution of other problems that were not settled at Washington.

Fourth, perhaps the most vexing and threatening problems were those relating to China, Japan and the Pacific Ocean. China, an uncoordinated mass of humanity with a huge territory, torn by civil strife and with much of her land already under control of France, Great Britain and Japan, naturally feared her militaristic, aggressive and powerful neighbor, Japan, which is not only in control of a large part of Shantung but whose other demands are still unfulfilled. Under the courageous leadership of America, seconded by Great Britain, the British have agreed to surrender Wei-hai-wei, Japan has agreed to give up Kiao-chao and the Shantung railroad. The Powers have also consented to concede the "open door" policy and to acknowledge China's sovereign rights by giving up their extraterritorial claims, to withdraw foreign troops, to give up their control of courts, customs, and other special privileges as soon as China can take them over with some assurance of conducting them in a satisfactory way. These are great steps in the interests of peace and justice.

Fifth, the agreements to limit fortified naval bases in the Pacific and the settlement of the Yap controversy by Japan's conceding American cable rights, have greatly increased the sense of security from a war in the Pacific. Naturally the enlargement of the American navy and the increase of naval bases by the expenditure of millions of dollars on Pacific Islands could not but alarm Japan. With the recent agreements there is less excuse for the exhibition of a militaristic spirit and program in Japan.

These and other problems discussed at Washington have a very definite bearing on the progress and problems of Christian missions. Christians have done an immense service in spreading the spirit of justice, peace and good will. Over eight thousand Protestant missionaries in Japan and China have laid the foundation for Christian ideals and many now prominent in Oriental politics have been trained

in mission schools. About twelve million dollars a year have been spent in unselfish service and have stimulated the spirit of friendship. This expenditure of life and money has been backed up by the prayers of millions of Christian people in the Occident.

In Japan the release of tension and the proof of America's sincere desire for peace will create greater sympathy with Christian missionaries and the truth they preach. In China the success of her representatives and the promise of a removal of the hindrances to her progress should stimulate unselfish patriotism and a desire for unity. The withdrawal of Japan from Shantung will take away a great cause of irritation and a real hindrance to Christian progress in that territory.

Many international problems still menace peace and hinder Christian progress. These include the unrest among people whose land is under foreign control—like Korea, India, Egypt, Africa; the Near Eastern question; Russia and middle Europe; the general industrial and economical unrest because of the economic problems following the war. At the root of all turmoil is selfishness and the disregard of the laws of God and the teachings of Christ. Whatever progress is made toward national and international brotherhood, the problems will not be solved until Jesus Christ is enthroned in men's hearts and until His authority is acknowledged over their lives, their possessions and their ambitions.

MECHANICS VS. DYNAMICS

THE Bible is the missionary's indispensable Book of Life, and yet it is possible to teach the Bible in such a way that no spiritual life is awakened. A church or school or mission may be large and famous without being a spiritual nursery, or a power house where life is trained and used for the Kingdom of God. This comes to pass when Bible teaching becomes technical; and "Christian work" is conducted according to worldly standards and methods. There are churches that are institutionalized and professionalized to such an extent that they report large superficial results, but show no sign of divine vitality.

The Bible is a spiritual battery, and the Church and the Bible School are intended to be spiritual forces, even more than they are educational or social forces. But they should be all three, for these functions are not contradictory or inimical. Like a great power house, the church school needs proper equipment, trained workers, adequate material to work on, sufficient financial support, and an effective organization; but all these together cannot produce satisfactory results. The great essential is spiritual power, and this comes only from God. If His Spirit does not teach the teacher, little

of value can be learned or taught. If He does not fill and direct all departments, there can be only a waste of energy.

Missionaries write that it is often a temptation to place their dependence on methods that show large statistical results manward but that do not indicate new life Godward. Some forms of mission work appeal more to men than others for selfish or patriotic reasons, but do not mean that men are being regenerated and enlisted in the service of God. Some of the greatest and most abiding work has been accomplished with the smallest equipment. Machinery is valuable only in so far as there is power to operate it and a work to be done proportionate to the size of the machinery. Letters from the mission fields at home and abroad speak sadly at times of the unsatisfactory results of sending out workers who have no clear faith in Christ and the Bible and who undermine foundations of Christian character rather than build them on the Rock. A missionary writes that he is heartsick over the way many of the young Christians in his field are being filled with the false teachings of destructive criticism. He pleads with the Church at home to purify the stream at the source, and to send out as missionaries only those who have a positive faith and solid foundations for their spiritual life and work. Life is the great essential for service but it is inseparably linked with a living faith in the inspired Word of God, and in Jesus Christ the Son of God and Saviour of men.

MATERIAL AND RELIGIOUS PROGRESS IN CUBA

HAVANA harbor is one of the best on the American continent. The per capita of Cuba imports and exports exceeds that of any other American country. Improvements in roads, schools, railways, daily papers, and other signs of material progress, give her a high rank among her sister countries of Latin America. Unfortunately, she does not stand so high in the matter of vital religion. Since the Protestant Mission Boards have undertaken a more aggressive campaign, however, building churches and establishing schools, a new era is dawning for the people of Cuba.

The Presbyterian Boards, North and South, cooperate in this mission work, and show wonderful progress and development. New churches and parsonages have been built. Four new preaching stations have been opened recently, and the increase of church membership is encouraging. A native Chinese missionary has been appointed to preach the Gospel to the more than 50,000 Chinese on the Island.

There are still cases of witchcraft in Cuba. Now and then a little white boy or girl has been sacrificed through the practices of Negroes. The leaders of this horrible superstition were Negroes from

Haiti and Jamaica, and to cope with this evil the Presbyterian mission has appointed a special Negro missionary to these groups.

The Southern Presbyterians are largely responsible for the educational work and have now flourishing primary schools in almost every important town. There are secondary schools conducted by missionaries in Cabaiguan, Caibarien, Sancti Spiritus, Camajuani and Havana. In Guines and in Cardenas special schools are preparing men and women for bachelorships in arts and sciences. The latter school has a new building which cost about \$150,000, and the enrollment is between five and six hundred, covering all grades from primary to collegiate. It has such a high rating that the children of some of the most prominent families, Catholic as well as Protestant, are attending. The government authorities recognize the work of this school as higher than probably any other in Cuba. A seminary for training Christian workers has been established in combination with the school.

Cubans are generally indifferent toward religion so that there is no better way to propagate the Gospel among them than through schools and colleges. By them we reach not only the pupils but also interest the parents to attend religious services and to read religious books. One of the best evangelical papers in Spanish is published in Havana, supported by the Presbyterians and other denominations. The union bookstore, *La Nueva Senda*, is carrying on a flourishing book business and arrangements being made promise to increase its influence among the reading class throughout the Island.

RESUSITATING FRENCH CHURCHES

FRANCE suffered more in the war than any other country except Serbia and Armenia. The loss of life, of material equipment and of money has made recovery difficult. The populations of the war zone were dispersed in Belgium, Germany, Switzerland and all the uninvaded parts of France. Now they have returned to their homes and the reconstitution of families has been more rapid than that of houses. A total of 2,728,000 people were driven out by the war; up to the present time 2,023,000 have returned—74 per cent. Of the 574,777 houses destroyed by the war, 178,500—31 per cent—are repaired; only 13,100—2 per cent—are rebuilt.

The reconstruction of congregations has been more rapid than the building of place of worship. The French Protestant churches have given their members more rapid and practical relief than that afforded by the state, thanks to the "Entr'aide" Society, which provided them with furniture, linen, kitchen utensils, etc. The pre-war parishes are all reconstituted today, but a church building is not erected in one day. Wherever possible churches have been repaired. At Monneaux near Chateau-Thierry, at Soissons, at Troissy near

Epernay, at Verdun, at Lille, at Roubaix, at Nauroy, and other points the repairs are completed and the church has regained its former aspect. The repairable churches have been repaired, but it has not yet been possible to rebuild any of those which were entirely destroyed, such as the church at Rheims, Compeigne, St. Puentin, Lens, Hargicourt, Lievin and Soultzere in Alsace. In the greater number of these places, temporary chapels of wood have been erected, in which numerous congregations crowd every Sunday.

If the erection of buildings is slow, religious activity is blossoming in the devastated regions. The contributions of the churches have been very generous, many having given double that expected of them in 1920.

In the spring of last year all the Protestant churches of France convened in Lille for a "Protestant Week," for the purpose of establishing plans of conquering activity. Souls are awakening, life is returning to the ruins, and it is from the north that appeals come for a full utilization of the forces of Christendom. Fifty years will be required to completely rebuild the destroyed towns and cities, but there are moral ruins which no man will ever have the power of repairing. But the Gospel is proving an incomparable power of resurrection and of life.

SOCIALISTIC SUNDAY SCHOOLS

THERE are now 120 Socialist Sunday-schools (according to "The Independent Labor Party Year Book") in England and many in America which are attended by thousands of boys and girls. They have "Ten Commandments," in the form of short phrases which the children repeat, but there is nothing of God in them. They have lessons with such titles as "Bloody Sunday," "Capitalist Murders," "French Revolution," and "Red Flag." Many of the teachers are agnostics. They have hymns which include "Arise, ye starvelings," "The Red Flag," etc., while the Christian hymn, "Jesus, Lover of My Soul," is condemned as "an unwholesome wail." They have a doxology beginning, "No Saviours from on high deliver." They have a "Red Catechism" and a "Children's Magazine" in which they print biographies of "Socialist saints," among whom are murderers. In their meetings young "converts," as they are called, testify that "Religion is superstition. Thus God is blasphemed, the Bible denied, and the Gospel parodied. The children are taught to go among their fellows and sow these seeds of unbelief, and so the evil is spreading. What is the Christian Church doing to counteract this influence and to purify the fountain of youth at its source? The Christian Sunday-school must undertake a still more aggressive campaign to win the boys and girls of America and England to Christ, and to make them messengers of God's righteousness, peace and goodwill.



MEXICAN NEWSBOYS WHO NEED EDUCATION AND CLOTHES

The Present Outlook in Mexico

BY MRS. WILLIAM WALLACE, MEXICO CITY
Missionary of the Presbyterian Church, U. S. A.

“THE walking is bad but the reading is good.” Thus runs the inscription on a bookplate. The man with figure bent to the storm, his arms full of books, is wading through the mud in high top boots. Forks of lightning cleave the sky, torrents descend, but the man manages to keep *one* book open and is reading diligently, utterly oblivious to the tempest raging about him.

Thus is the missionary outlook in Mexico. The walking has been bad, *very* bad, but the reading is now good. Revolutions have come and gone. Mexican presidents have sat for a few brief moments in the presidential chair and have sunk into the grave. Since 1910 Mexico has had on an average a president every two years. One is said to have held the honor exactly twenty-six minutes by the clock. Bandits have risen and fallen, some have retired to Mexican ranches to become “gentlemen farmers.” One is reported to be now studying the classics. Mexicans and foreigners have been murdered, and houses and lands, mines and cattle have been confiscated. However no one group of villains can manage to kill off *everybody* and confiscate everything try they ever so hard. It is estimated that only

about 1 per cent. of the Mexican people were engaged in revolution. Some excellent remains have arisen out of the ashes in Mexico today and these brighten the outlook wonderfully.

When the United States marines landed in Vera Cruz in 1914 it went hard with all Americans in Mexico. Of course all had been ordered out of Mexico in the days of President Taft, an order much more easily given than enforced in the majority of cases. The missionaries, having come to Mexico to set up a "spiritual kingdom," fared much better in every way than did the average American. They had nothing of value to take with them if they fled and nothing worth confiscating to leave behind them. If the bandits would only try to seize the spiritual they might be less rapacious for the tangible. No foreign missionaries were murdered, and very little mission property was completely destroyed, but a number of Mexican mission workers fell in the revolution. After more than ten years of bad walking, how is the reading? The landing of the marines in Vera Cruz meant less to Mexico missions than did the Cincinnati Conference of the same year. Marvelous plans for the re-distribution of territory, co-operation and union work and a general all-pull-together program on the part of the Evangelical Churches working in Mexico were made at that conference. It is comparatively easy to plan a palace on paper. The real test comes when the masons and carpenters strike, when the painters disagree, and even the hod-carriers refuse to cooperate in carrying bricks. Some human beings seem not to be constituted for cooperation, and alas! a few such have landed on the foreign field. They will "carry on" each in his own way, possible but not probably, through all eternity.

In spite of revolutions and bandits and a small anti-cooperative minority, the Republic of Mexico is now redistributed among the Evangelical Churches according to the Cincinnati plan, with a few modifications. The present distribution which went into effect about two years ago is as follows:

Congregational	3	States—Population.....	1,880,000
Disciples	3	“ “	1,005,000
Friends	1	“ “	285,000
Methodist, South	4	“ “	1,610,000
Methodist, North	7	“ “	4,000,000
Associated Reformed Presbyter- ian, parts of	2	“ “	550,000
Southern Presbyterians	2	“ “	2,125,000
Northern Presbyterians	7	“ “	3,050,000

The Northern Methodists generously handed over to the Northern Presbyterians full responsibility for Oaxaca. The Southern Presbyterians moved to Mexico City and south at considerable personal sacrifice and combined forces with the Northern Presbyterians. Individual Mexican pastors and people have in a few instances re-

fused to budge from their life-long fields or to unite with other missions. They have, up to date, adamantly remained to carry on their work, independent of boards or missions. It looks now as if they might be the nucleus of a National Independent Church for which the true foreign missionary always hopes, works, and prays.

There are some wonderfully fine men, both young and old, among the Mexican evangelical ministry and now if ever is the time for them to show true leadership. Criticism has been made of the Mexican character that it is fond of *leading* without assuming *responsibility*. Only God knows and time alone can tell how these independent churches will turn out. At the present time they seem to be doing exceedingly well, calling their pastors, paying salaries and meeting all financial obligations. There has been some trouble in the redistribution, sale and exchange of property, but the skies are clearing except in one or two cases. A few objecting congregations and the unsettled condition of the country have hindered the sale and exchange of property, but since President Obregon's election there seems to be no reason why this cannot be accomplished. All mission property is more or less run down, but all that is needed is time and more time, money and more money to put it in good shape.

Mission schools and churches are overflowing and pupils are paying a higher rate of tuition than ever before. Some mission schools have a waiting list. In the State of Chiapas, a purely home mission field, where no foreign missionary has ever lived, 300 have been added to the Evangelical Church during the past year. There are now about 800 Evangelicals in the State, and Korean like, the lay-workers go out to evangelize two by two, for two weeks at a time, armed only with a Bible, a hymn book, and the Confession of Faith of the Presbyterian Church. Little shrines dot the country and in these as pulpits the elders and lay-workers stand and preach the Gospel, pure and simple, in the open air. It is new and interesting work and under the direction of God and Mr. C—— is bound to flourish.

The Union Evangelical Seminary in Mexico City is the first of the Union movement. It opened its doors in July 1917 with eight theological students from seven different denominations. The Y. M. C. A. is cooperating, and the seven churches include every Evangelical church working in Mexico except the Baptist and Episcopalian. God and time will undoubtedly lead all soloists into one grand chorus as world wars teach all nations, churches and individuals how utterly dependent each is upon the other. Protestants simply *must* lift their voices in unison as the Roman Catholics do in Mexico or we as well as many Mexican souls are forever lost. The seminary is still in the rented quarters where it opened, which ought not to be indefinitely. It needs more teachers who can devote their whole time to the seminary. Only the Congregational and Presbyter-

ian churches have supported full-time professors up to date. Rev. W. A. Ross, of the Southern Presbyterian Mission, has recently been added to the faculty. There are only about thirty candidates for the ministry; a pathetic number, when one considers the needs of 10,000,000 people in Mexico. But now that the whole Republic is on the upgrade, we hope soon to eliminate the missionary wail from the universal one of scarcity of ministerial timber.

A short course for lay-workers was added to the seminary curriculum this year with good results to the "cause" and the laymen, but rather severe on the limited faculty. Women were at first ad-



A NEW TYPE OF MEXICAN WOMANHOOD

A graduating class from the Presbyterian School for girls, Sanangel, Mexico

mitted to such classes as would fit them for Bible work and house to house visitation. The arrangement, temporary and not altogether ideal, is no longer necessary. The Methodist Mission has recently bought property near its beautiful Sarah Keen College for an Inter-denominational Bible School, and has furnished a remarkably fine director. All churches can arrange to send their young women to this school for training as Bible women.

The former practice school was closed during the revolutionary period and has just been reopened at the Presbyterian Normal School for Girls at San Angel, Federal District. The last graduating class of this normal school numbered twenty-three. The Presbyterians have also opened a girls' school at Merida, the center of the Yucatan field, which is wholly Presbyterian responsibility.

Among the post-revolutionary activities are the community center in Merida, the playground work in Mexico City, and the "Wolfe Memorial" in Tacubaya. Wolfe Memorial is an evangelical center for a suburb of thirty thousand people. There is room for chapel, Sunday-school, playground, reading room, residence for pastor and social worker, and when changes and repairs are finished, will be quite a model.

The United Printing Press is another result of the Cincinnati Plan. It has had, in its brief career, many obstacles to overcome. The sudden, recent death of Dr. Jasper T. Moses, who had just arrived to take over the management of the United Press, is a hard blow to work and workers. But providentially, Dr. Andreas Osuna, formerly Federal Director of Public Instruction, has found himself free from other obligations at present, and has generously volunteered his services.

A Young Woman's Christian Association opened in Mexico City in September and already requests are coming in for Associations in other centers. The Young Men's Christian Association is also truly a missionary enterprise in Mexico and is working with other forces for the evangelization of the people.

In Oaxaca a missionary is studying dialects as well as Spanish, visiting and preaching in places where Protestant missionaries have never before been, and laying plans to spend three weeks out of every two months in itinerating.

The third Efficiency Conference, composed of the Christian Workers' Federation of the Federal District, was held in March, and henceforth is to be an annual affair. Guerrero, which has had no resident missionary since before the revolution is now being toured by the Southern Presbyterians with a regularity and thoroughness unknown for many years. The fine example of the Methodists and Baptists along medical and hospital lines, is about to be followed by the Southern Presbyterians. They are on the eve of opening a hospital in or near Cuernavaca, once the country residence of Cortes. A medical missionary is on the ground, and another in the United States is preparing to come.

The long proposed Christian University is still in the air, apparently suspended by an exceedingly thin thread, as is the Home for Waifs, so greatly needed. The university has many warm friends such as the National Educational Committee for Mexico, the Latin American Committee and others, so the slender thread may break and the university descend upon us suddenly.

The National Anti-Alcoholic Society is waging a strenuous campaign. *It has* to be strenuous in a land where nearly everyone from archbishop to the peon clings to his wine or *pulque*. Three women with little babies strapped to their backs were seen reeling home in a company of equally drunk men the other day, and if our Mexican

children are to be saved from drunkards' graves, *now* is the time to begin. A crime wave seems to be sweeping over Mexico, and every few days attention is called to the unusual number of automobile accidents attributed by many to too much liquor. All Mexico is wet. Saloons, hotels, restaurants, even grocery stores are well stocked with liquors.

Mexico needs help in a sanitary campaign as well as in the temperance work. There is an energetic Mexican Board of Health, so energetic that it ordered the American school to move to a more sanitary building. As missionaries we should do more to lessen the number of smallpox and typhoid cases reported each day and to teach and preach cleanliness—physical as well as moral.

Mexico can now boast of the largest Sunday-school in Latin America. The Methodist Gante Street Church also has a children's church, where the little ones meet weekly, in a room and service all their own. Forty-three prayer centers in Mexico City are connected with Gante Church.

The Balderas Street Methodist Church is another happy outcome of union, and is known as the *aristocratic church*. The building formerly belonged to the Methodist Church South and its pastor is an ex-Presbyterian. Two thousand and sixty new members were received by the Mexican Methodist churches during the past year.

Mexico air is thick with Church and all kinds of conventions. Since last October there has been in Mexico City alone a National Teachers' Convention (they were a fine looking group) a Child Welfare Conference, numerous Chamber of Commerce and Business Men's Conventions, an International Labor Conference, Mr. Gompers and Mother Jones present; a Christian Endeavor meeting with a visit from "Father Endeavor" Clark; a Baptist Convention; a National Synod of the Presbyterian Church; a Methodist Annual Conference; an Efficiency Conference, etc., etc. Besides all these there was a National Convention of Sunday-schools and Young People's Societies in Chihuahua, at which the papers and discussions were of an unusually high order. All the Protestant churches are pushing vigorous campaigns in Centenary, New Era, and Institute work, while the Knights of Columbus (Caballeros de Colon) are doing much social service in the Roman Catholic Church.

The Congregational Church has an immense field bordering on the Pacific coast, and is doing an extensive work with a small force of twenty missionaries.

The Disciples' and Friends' Missions are also doing excellent work, the latter having just celebrated the semi-centennial of their labors in the republic.

These little straws show how the Mexican weather is blowing. They give promise of fairer weather for missionary work. Yes, the walking has been bad, but the reading is good.

The Religious Question in Peru

BY REV. SAMUEL GUY INMAN, NEW YORK
Secretary of the Committee on Cooperation in Latin America
Author of "Problems in Pan-Americanism"

THERE is no more interesting city in America than Lima, and certainly no more interesting time to visit it than Holy Week. Last year besides the spectacular religious processions in which the President and his Cabinet took part, we witnessed also a budding revolution, a student riot in the old historic University of San Marcos, the seizing of the liberal daily paper of the city, and other extraordinary events.

Peru is the most Spanish of all the Spanish American countries. Here the first important settlement in South America was established and here was the center of Spain's power in the continent. It was here also that the Spaniards made their last stand against the movement for Independence. The power of the Church has here been supreme and the hall and furniture of the old Inquisition, which worked till well into the nineteenth century, are still seen. It was only in 1915 that Peru tardily granted freedom of worship, many years after all other Latin American countries had taken the step.

It is not surprising then to find that the Roman Catholic Church and reaction are strongly in evidence. It is a reminder of the past ages to one who is accustomed to the separation of State and Church in Mexico and Brazil, and the indifference and materialism of Argentina, to find that the President of Peru, accompanied by his Cabinet and the most important dignitaries of the government, on both Thursday and Friday of Holy Week, march in solemn procession from the National Palace to the Cathedral, accompanied by a magnificent military escort and band, with soldiers guarding the way with most elaborate display. The immense crowds that assembled on the great Plaza Mayor, in front of the Cathedral, waited quietly for an hour while the President attended the ceremony of washing the Disciples' feet, on Thursday, and of the Crucifixion on Friday. The Cathedral itself was crowded to suffocation, and it was with great difficulty that the Archbishop and his attendants, followed by the government officials, were able to march through the crowds around the outer aisles.

In the afternoon there was a procession through the streets, when the image of Jesus, enclosed in a glass casket, and the image of the Virgin Mary, standing erect on a high platform, were borne on the shoulders of prominent men of the city, followed by the Archbishop and other high dignitaries of Church and State. A long

*Mr. Inman made a missionary tour in South America last year and this up-to-date article reports the conditions and problems as he saw them.—EDITOR.

line of men and women followed with lighted candles and other demonstrations of devotion. All march with measured steps to the funeral dirge played by a gorgeously attired military band. This procession starts and finishes at the Church of the Dominican Friars, where the most adored "sweating image" of Jesus has its home. This image is supposed to sweat continuously during Holy Week and distinguished "Damas" of the first families of Lima sell cotton containing the sweat to the multitudes, who pressed around the image to kiss its big toe with greatest reverence and awe. It seemed to be thought especially appropriate to carry the children to perform this obsequy, and they were brought by the hundreds to the image. The cotton that is sold is supposed to have curative powers, effective against any disease.

Among the faithful who participate in these ceremonies are some of the most representative men and women of Lima. No doubt some of the men do this for political effect, but many appear truly devout. The power of the Roman Catholic Church in Peru is still very great. The liberal movement which, in most Latin American countries has tied the hands of the dominant Church and has driven from it most of the thinking men, is still very much afraid to express itself in Peru. It is clear that Peruvian liberals will have to come out boldly and be willing to take the consequences of a mortal combat with the clergy before the country can enjoy real liberty. The plain fact is, so far as I am able to see, that no men in Lima have the courage to risk their all in such a fight for freedom. Peru is still so saturated with the jesuitical spirit in Church and State that, while a few have the right ideals, they have not the dynamic within them to carry out these ideals. The country is too much tied to the old reactionary spirit to have produced the leaders necessary to carry out a real, honest, and conservatively liberal regime.

Peru, in spite of her wonderful history, with a long line of brilliant men, and with such a splendid list of idealists, is coming to the celebration of the centenary of her independence with a realization that she has few actual accomplishments to celebrate. It is one of the saddest national situations of history. For one will find no more lovable, no more idealistic, no more brilliant and attractive people anywhere than are the Peruvians. As friends, as traveling companions, as members of an intellectual circle, as Don Quixotes, ready to issue forth in knightly contest for all that is poetic in life, their superiors are nowhere found. But the *dynamic* is not there. In this hundredth year of their independence, with all their great political, social, economic, educational and spiritual problems before them, there does not seem to be one man who towers above the multitude, and can say, like the Apostle Paul, "I can do all things," for not one of Peru's great men would think of saying "through Christ who strengtheneth me." Peru's Christ is a dead Christ. It

is the "sweating image" that is carried in a casket, weak, defeated, crying out for pity. With all the show of religion, one might think there was at least much piety, even if misplaced; but in response to a question directed to a Franciscan Friar in high official circles in Lima, the Friar said, "Lima is a Godless city."

Lima is loyal to the Church of Rome, however, and the Church's power in material things is in evidence everywhere. A young Peruvian who was recently graduated from the University of Wisconsin, on returning to Lima with his new ideas, started a paper for children, the only one ever attempted in Peru. It was a splendid publication and began to be greatly appreciated by both parents and educators; but it was printed at the evangelical printing shop. This was sufficient for the Church's disapproval and although the priest assigned to investigate the matter admitted that all its articles had a good moral and spiritual tone, he decided that the paper must be killed—and killed it was.

WORK FOR WOMAN'S EMANCIPATION.

One of the three or four women in Peru who believe sufficiently in the emancipation of women to advocate the matter in public, is struggling with a little school where she trains girls to make hats, dresses and other things to give them economic independence, as well as to give them a modern intellectual development. But because she refuses to let the padres come and give religious instruction and will not take her girls to mass, she is deprived of help, and must pay the extra expenses for the school out of her own small income. Some little time ago the priests, knowing her influence, offered to make her the director of a paper for women, give her a modern press, and assure her of an income of \$300 per month, if she would put in the editorials they brought to her already written. She refused to be a party to any transaction that would not give her liberty to express her own ideas. The Minister of Instruction offered her the directorship of one of the Girls' Normal Schools. At first she thought she must accept, but afterward she realized that this would mean that her own little school would have to close, and she herself would have to allow the priests to come to the government school under her direction and give religious instruction as is the custom. If she resisted, as she would feel compelled to do, she would have the Church against her and most probably would be discharged. Again she decided to stay with her own little school and fight the tremendous opposition of the Church, which is able to cut off all her support except the little that she gets from the poor girls who attend the school.

The North American Educational Mission, consisting of twenty-five North American educators that recently were brought to Peru to reorganize her public school system, found the Church continually

questioning their work. The papal nuncio, who is the most active in watching the political corners for the Church, suggested that all the educators brought from the United States should be Roman Catholics. When he was told that it was probably not possible to find them, he suggested that then they could be brought from Germany. The school law in Peru requires that all schools, public as well as private, whose work is recognized by the State, shall follow a prescribed course of study on religion. The first year of this course has little that is objectionable, but the second year teaches only Roman Catholic doctrine and denounces the errors of Protestantism. The Methodist schools so far have not asked for government recognition. The Free Church of Scotland's school has taught its own course in the second year, and has depended on the liberality of the examiners appointed by the government to accept their work. Fortunately the examiners have so far been friends of Dr. Mackay, the principal, although such Boards usually include a priest in their membership. It has been practically impossible for a Protestant girl to get into one of the three normal schools for girls in Peru. Of course they could not teach unless they renounced their convictions and took their pupils to mass. The North American Educational Mission has found many delicate problems along these lines, but so far they have succeeded in avoiding any open breaks, without having given in to the church authorities on major matters.

The North American Educational Mission in Peru is the most interesting experiment ever carried out by American educators. A remarkable work has been done by teachers from the United States in the Philippine Islands and Porto Rico. Not only has school enrolment increased ten-fold, but the combination of North American and French pedagogy has been worked out, practical and vocational instruction developed successfully and a real basis for the combination of the best in Latin and Saxon education found. But in those two countries the educator has been backed by the nation of which he himself was a citizen. In Peru he comes as a foreigner, employed by a government which is often changed by revolution, in an atmosphere which is saturated with tradition and indifference. He has to his advantage the great friendship which Peru has always shown toward the United States, but his task is most difficult and delicate.

Dr. Mariano H. Cornejo, one of the great men of Peru, said in an address before the University of San Marcos:

"Gentlemen, for individual wrongs and social wrongs there are only two remedies; either the intervention of a strong foreign power whose help will teach us to invoke religion, or one's own vitality whose reaction demands the calling upon and the regulation of science. It seems to me that the University should discuss the scientific solution. The first requisite, gentlemen, of a religious apostleship, is to feel profoundly and to transmit a faith in the reality of the divine miracle. The first requisite of a scientific apostleship is to feel and transmit faith in the efficacy of a scientific solution.

“The greatest vice of our social order is its tenacious resistance to every reform, however insignificant it may be. Here we believe there is the greatest antagonism between ideas and acts, that at least they can be no more than two parallel lines which can never approach one another. International law recognizes neutrality in war. We have discovered neutrality in science. In the outside world opposite doctrines struggle against one another, react and are applied practically. With us such a phenomenon is followed with interest. But it never occurs to us that it might be implanted within our circle. The reason always given is known to every one ‘We are not prepared.’ As if either in the physical or in social evolution, there was ever a preparation different from the need itself.”

After such an excellent analysis, Dr. Cornejo follows the identical error by proposing a new constitution for Peru, a most impractical document, which, with the power of his oratory, he persuaded his country to adopt. By this constitution, which changes a few matters like the proceedings in the election of the president and the political divisions of the country, he vainly imagines that the country will be saved. The well-known Spanish writer, Miguel de Unamuno, put his finger on the exact spot. He first quotes the following from a young Peruvian writer—“What we Spanish Americans need in order to give birth to a fruitful collective ideal is ethnic homogeneity, confidence in our own powers, intense and concentrated intellectual life, and social and economic development.” Then Unamuno adds: “And they need something else, the same thing that we Spaniards need—in order that we may once again have an idea that will give originality—they need a religious sentiment in life; for the religion inherited from their fathers and ours is now for them, as it is for us, a purely conventional lie.”

HOLY WEEK IN LIMA

How overwhelmingly true this is, one realizes as he watches the celebrations of Holy Week in Lima. Crowds are everywhere. To work on Holy Thursday and Friday would be an unpardonable sin. With great pomp twelve poor men are brought into the Cathedral for the highest dignitaries to wash their feet, as did Christ of old. The President of the Republic attends; the Archbishop and priests, nuns, devout men and women and little children, of all classes crowd the churches and listen to the three-hour sermon which is preached by renowned orators of the Church from 12 to 3 o'clock on Friday. The crowds follow the processions carrying the Virgin, high and mighty on a throne and followed by the image of the Christ, enclosed helpless in his casket. The spirit exhibited is one of holiday, not of worship. As for anything that implies a conquering faith, an inspiration for great deeds, an exhortation to serve one's generation—in vain is it sought. After the exercises in the churches on Easter morning, which are of minor importance as compared to those of Thursday and Friday, comes the grand bull fight on Sunday after-

noon, which the faithful, having performed their vows satisfactorily, are now at liberty to attend. This marks the resumption of the natural order of life.

It is significant that Peru, the greatest center of the Roman Catholic Church's power in America, where until six years ago it was against the law to worship save at Roman shrines, has never given to the world a single theologian of any distinction nor a single writer on religion of sufficient power to be known and loved. The only writer in the Church that seems to have produced anything worth while was a priest by the name of Francisco de Paula G. Vigil, who in the middle of the last century published a number of works advocating the separation of Church and State, for the benefit of the Church. The expression of such views was sufficient for the excommunication of Vigil, who afterward became librarian of the National Library.

The two successors of Vigil in the National Library happen to be the best-known characters in Peruvian letters. Both these men wrote against the Church. Ricardo Palma gave to the world probably the most original literary work ever done in Spanish America, in his "Peruvian Traditions," where he unmercifully satirized the Jesuits. Gonzales Prada, equally famous, launched his fiercest invectives against the priests and the whole organization of the Church in his "Hours of Combat" and "Free Pages." In one of his essays he says: "Peru is a sick organism. Wherever it is touched it exudes pus."

Dr. John Mackay of Lima gives a striking illustration of the lack of writings on religion when he tells of an endeavor to answer a request from a friend to send him the books which treated the religious problems of Peru. After interviewing a number of the best-known literary men, he found that Vigil, Palma and Prada were practically the only ones that had treated the question. Thus has the Roman Church maintained, in attitude if not in fact, the Inquisition for so long that the national mind is cramped and prejudiced, and is unable to "think the great thoughts of God after Him."

By diligent search one may find today that some of the younger generation of intellectuals are turning their thoughts toward religion. I do not mean to organized religion, for I found none who were interested in either Protestantism or Catholicism as movements into which they might throw their all. But a number are now coming to pursue the sentimental side of religion, to read the life of such saints as Loyola and Francis de Assisi and the Bible itself. The editor of the oldest daily paper in Peru said to me that he went away from his office as early as possible to go home and have a quiet time with his family and to read the Bible. He was anxious to assure me, however, that he was no Protestant, if he did enjoy the Bible. Calling

on Professor Belaunde, one of the best known of the younger literary men, while he was in the act of preparing a public address, I remarked on the open Bible before him. He replied that he was looking for some great words of Isaiah, with which to burn a great thought into the minds of his hearers. Dr. Belaunde recently answered the attacks of Gonzales Prada on religion and since then has taken many occasions to declare himself in favor of Christianity. He has hanging on the wall of his study a picture of Christ, painted by the Peruvian artist, Daniel Hernandez, who has endeavored to carry out Belaunde's instructions, which were: "I want a picture of Christ. But it must be a masculine Christ, of Him, for example, who made the whip of small cords and drove the traders out of the temple."

In contrast to Belaunde's interest, which is largely social, there are a number of young men who are cultivating the spiritual, without any reference to the practical, men who have become imbued with ideas something akin to the old mystics and to Buddhism. Some of these have actually taken to going to Mass, not that they care anything for the Church, but that it gives them a chance to meditate.

PERU'S YOUNG MEN.

There are many young men in South America who read Victor Hugo as devotedly before retiring at night, as one of us would read our Bible. The present director of the National Library, who is also dean of the Faculty of Letters in San Marcos University, said:

"What Peru needs is idealism carried out practically. Send us from North America your people of ideas and interpreters of the spiritual. We have been great admirers of the United States, and this has done us harm in a certain way. Our people have pointed to the Northern Republic as successful because of its practical ability to develop the material. And they have said that if Peru will become rich, it too will become great. We need representatives of your life that will show wherein your true greatness lies, which I am convinced is in your emphasis on the spiritual."

A British friend reports Dr. Deustua saying to him: "How is it that the common people in England have such a high standard of morality? Is it because they read philosophy? Certainly not. It is because they read the Bible."

The most important book of the year in Peru is one entitled, "The First Century," with the subtitle: "Geographical, Political and Economic Classes that Have Halted the Moral and Material Progress of Peru in the First Century of her Independence." It is a frank and enlightening study by Pedro Davalos y Lissón. In his chapter on Religion, the author, who is a faithful Catholic, speaks first of how the Church has fallen from its ancient glory. He then draws attention to the very low classes from which the priests are drawn today, for since the Church lacks its former prestige, none of

the best families wish their sons to enter the priesthood. He continues: "Those of us who were born under divine favor and who still give warmth in our hearts to the beauties and sweetness of religion, see with deep pain the way that this spiritual world is disappearing."

PROTESTANT WORK IN PERU.

As to the work of the Protestants, Pedro Davalos y Lissón says: "For some time there have been certain Protestant pastors, belonging to the Evangelical Church, who in their desire to proselyte, have spread their teachings among the Indians. At first they were legally attacked by the priests and public officials, who invoked Article Four of the Constitution. But Congress suspended the part of the article prohibiting the exercise of other religions, so that the opposition to the evangelicals now has no support in law. Yet there still arrive in Lima from time to time, notices of strange attacks on Peruvians and foreigners belonging to the evangelicals, attacks generally carried out by ignorant and drunken crowds, incited by religious fanatics. The way the Protestants have intensified their labors in the highlands is notable. Their endeavors are interesting from the standpoint of moral and civil improvement. They correct the immoral customs of the Indians, and do most important work in combating alcoholism, the most terrible enemy of the native, a vice that has been tolerated by the priests in their religious festivities. The evangelicals, by means of their words and example, both kind and austere, have persuaded the people who visit them to quit their drinking."

The work of Protestant missions here mentioned is not that done in Lima and the other cities, but is carried on in the remote highlands probably by the South American Evangelical Union on their Urco Farm and that of the Seventh Day Adventists near Puno on Lake Titicaca. Bishop William F. Oldham of the Methodist Episcopal Church has said that the work of the Adventists here is the most remarkable that he has seen in South America. They now have seventy schools with an average of fifty students, all taught by Indians. A normal school has been built recently which will prepare more and better teachers. The system is so developed that it seems to be almost self-propagating, the Indians themselves giving their time to the development of the schools. There are three thousand five hundred members of the Adventist churches that have given up the use of the poisonous coca and are living a moral life and obeying the precepts of the Church.

The Urco Farm, near Cuzco, directed by Mr. Payne, is doing a magnificent work, both for the spiritual and economic development of the Indians. The corn crop in that district has been remarkably

improved by Mr. Payne's teaching and by importation of seed. The government has such confidence in him that the funds for road building and other public works are given into his charge, and his advice is sought on all public questions. He is also untiring in his evangelistic and medical work, and the orphanage and school are bringing up the children to serve well their generation.

In Lima there are three missions at work, the Methodist Episcopal, the South American Evangelical Union (a British interdenominational society) and the Free Church of Scotland. The Methodists have both a boys' school and a girls' school in Lima. The Girls' High School, supported by the Women's Board, has been established about six years and has drawn its patronage from some of the most prominent families, including those of cabinet ministers. The courses are given largely in English and the spirit of the school is excellent. The Boys' High School, supported by the parent Board, is only three years old, but has made a splendid start. Its courses prepare the boys for business. Both schools are in rented buildings and are greatly in need of permanent quarters.

The Methodists have two schools in Callao, the port for Lima and connected with it by electric car. The high school has about one hundred boys and girls who are taking mostly commercial courses. The primary school, a few blocks away, is full to overflowing. Dr. A. W. Greenman, who has served his mission in Mexico, Argentine, Paraguay and Italy, is superintendent of the work. Churches are maintained in both cities, a book depository in Lima, and a hospital is being organized under the joint support of the Mission and the Anglo-American Committee. The Methodist Episcopal Mission now has about twenty foreign workers including teachers in Lima and Callao.

The Free Church Mission has a large school in Lima, which follows the prescribed courses of the government and prepares students for the university. While Spanish is the medium of instruction, great emphasis is laid on English. Dr. Mackay, the director, has secured a number of the best Peruvian professors for his school and has carefully cultivated the university circles. This has given him a place among the intellectuals not occupied by any other missionary in Latin America. He has been made full professor in the University of San Marcos, and is a member of the select literary circle, "El Mercurio." As a lecturer he is in demand in the best Peruvian circles. In choosing to follow the national course of study and use Spanish as the medium of instruction, Dr. Mackay seems to be pursuing a course, that, while more difficult than conducting a school in English, with emphasis on commercial courses, will give larger final results in building up a national Evangelical Church.

The Evangelical Union has a good evangelistic and literary work in Lima. Rev. John Ritchie had a strong influence in securing the passage of the law for religious liberty in 1915. He has built up a self-supporting press, book store and paper, the influence of which reach well out into the community. The work of this mission outside of Lima is found in the highlands in and near Cuzco and Arequipa.

The Young Men's Christian Association is beginning its work in Lima, and the secretary, Jay Field, formerly of Buenos Aires, is so far limiting himself to desk room in a down-town office and the use of a private gymnasium for athletics. As soon as business conditions improve, a campaign will be made to rent and equip a building. In the meantime valuable friendships are being formed, and in spite of the strong opposition of the Archbishop, the Association idea is taking firm root.

Both the British and the American Bible Societies have depots here, the former maintaining an agent who gives his whole time to the work. The American Society has recently considered the advisability of sending a general agent to Lima to handle all its work in the northern Andes section. This has given rise to a discussion as to a clearer division of the fields of the two societies.

The Committee on Cooperation in Peru is having a hard time to keep together. Four years ago several plans for cooperative work were arranged, including a division of territorial responsibility, a union night school for Christian workers and a union evangelical paper and book store. The night school was carried on for a while with some good results, but has now been dropped. The territorial division, giving the responsibility for the central section of the country to the Methodists, the southern to the Evangelical Union and the northern to the Scotch Free Church has been generally accepted. But the presence of some independent Evangelical Union churches in the central section has given rise to difficulties. The union paper and book store have not been established so far, nor has it been possible to arrange regular union services in English for the rapidly growing English-speaking community in Lima. A number of North American educators and a superior class of American and British business men, now coming to the city, give a great opportunity for organizing them into a strong force for righteousness. The cause of Evangelical Christianity in the capital city of Peru is weakened in an appalling way by the existing division. Standing before the failure of the Roman Catholic Church and the impotency of the nation itself, as it faces the centennial of its independence, Protestantism should speak with a united voice and so be able to lead the nation on to a great conquest over materialism, inertia and sin.



RUSSIAN CHILDREN AT LUNCH IN A DEMONSTRATION SCHOOL
This school is conducted by the Sanitary Department of the Department of Education

Religion in Soviet Russia

BY JEROME DAVIS, HANOVER, NEW HAMPSHIRE

Department of Sociology in Dartmouth College

Last summer Professor Davis went into Soviet Russia to investigate the opportunities for aid along religious and educational lines. A previous three years' residence there had given him some familiarity with the language and an acquaintanceship with some of the religious leaders.—EDITOR.

THE appalling economic conditions everywhere prevalent in Soviet Russia make an indelible impress on the mind of an American. The shock of face-to-face association with a social order which has been literally turned upside down, renders it well nigh impossible to appraise the situation as it is. Almost no stores are open in Moscow. Few street cars are running and even these are reserved for the workers. In Petrograd, where the rides on street cars are free, they are overcrowded and only stop at intervals of five or six blocks. None of the people, with the exception of a few speculators, have all the food they need and there is almost chronic undernourishment among certain sections of the population. Last winter the government endeavored to supply food free or at a nominal cost to all who were at work, but the officials were unable to secure even enough for their office force. Today, with starvation in the Volga

districts and a flood of refugees streaming into Moscow, the whole system has broken down.

The Communist order is rapidly being converted into an individualistic society once more; each department of the government, for instance, is now charged with the responsibility of organizing its own food supply. The son of a former minister under Kerensky, who is now working with the Bolsheviki, showed me a handful of gold coins, the property of his department, with which he was going to Kiev to purchase flour. If his bargains were well made his fellow employees would live comparatively well, if not they would fare ill.

The Bolsheviki are also returning to a metal-secured currency. Paper money has been issued in such wholesale quantities that today one American dollar can be exchanged for 34,000 roubles at the government treasury and unofficially will bring as high as 50,000. Before the war the rate of exchange was two roubles to the dollar. Something of what this depreciation means can be realized by the prices of food on the open market. Ten eggs cost 13,000 roubles; a pound of white flour 8,000; a pound of butter 30,000; and a two-pound chicken 45,000. These prices are, of course, prohibitive for the great bulk of the population. Realizing that the depreciation can not go on forever, silver currency is being coined as a first step toward stabilization.

In spite of the hard conditions the Bolsheviki have tried to stimulate education. Throughout the cities are schools and workers' clubs. Literacy campaigns for Moscow and Petrograd have been carried out in much the same way that some American cities have conducted campaigns for clean streets. Huge illustrated posters are displayed in the railroad stations and on the walls, urging people to learn to read, to keep clean, and to work hard. Newspapers are so scarce that they have to be pasted on the walls of the city instead of sold to individuals but this means that all are free to read them.

Emphasis is laid on the education of the children. They are supposed to have the first claim to the government supplies of food. Tuberculosis hospitals, orphanages, and country homes have been established for them. The former residence of the Tsar, just outside of Petrograd, which was called "The Tsar's Garden" is now devoted to the young and is called "The Children's Garden."

Some of the children's meetings in these homes are most interesting since they show the attempt that is being made at training in independence and resourcefulness. The writer attended one in the open air on Sunday morning where there were about two hundred children between the ages of eight and twelve. In front, sitting behind a table, were a chairman and secretary, not over twelve years of age, and both elected by the other children. Various ones would report on what they had seen in the woods and fields during the preceding week, for example, how the cuckoo builds her nest and rears her

young. After the chief speaker had finished, any other child might rise and make his contribution or dispute what the other had said. The teacher sat in the background and occasionally made some comment. Two children brought in a young fox which they had caught in the woods, and told briefly all they knew about the life and habits of the species. For two hours the children took part in this meeting, paying marked attention to every speaker and making no disorder.

In religion the Soviet Government has been hostile to all forms of Christianity. The Church has been separated from the State and in some cases Church lands have been confiscated. Priests have been



RUSSIAN CHILDREN DOING THEIR OWN BOOK-BINDING IN A SOVIET INSTITUTION

arrested and when I visited the Patriarch of all the Orthodox Church, I had to sign my name in a book which was taken each night to the secret service department of the Bolshevik government for inspection.

The opposition of the Bolsheviks to religion has probably done more to help the Orthodox Church than the active cooperation of the Tsar's government has done in the past fifty years. The persecution has helped to weed out the less consecrated and more corrupt from among the priesthood and has brought to the front the more earnest of the religious leaders. Many of these are liberal minded men who have had experience in the Russian Church in America.

Although the Bolsheviks oppose the Church and have written on the walls of the city hall, "Religion is the opium of the people," many of them, however, still believe in much that Jesus taught. A

book printed by the Bolshevik government press in Moscow in 1919 states that while Communist theory opposes the Church, it agrees with many of the teachings of Christ. It says: "Jesus devoted His time directly to the workingmen and the poor, grouping them about Himself. We know how He loved the children. When they came to Him and the apostles forbade them, he said, 'Suffer the little children to come unto me and forbid them not.' In the same way in the Soviet Republic we say that the children are our best friends. They are the first in our thoughts and plans. We find ourselves also in agreement with Jesus in His attitude toward women."

The Bolshevik hostility toward organized Christianity may be due in part to what was un-Christian in the Orthodox Church under the Tsars. The churches, however, are permitted to remain open and to hold services, and a congress of all the sectarian movements in Russia was allowed to convene in Moscow last year.

To-day the people flock to the churches as never before, for the Church affords a spiritual escape from the unprecedented hardships. Those who have seen the beautiful interiors of the church buildings and have heard the wonderful music in the Russian services can realize how much of comfort these can bring.

The breaking of the Tsar's control over the Russian Church enabled the priests to adopt new methods. They wish to introduce many of the features of Western Christianity, including Sunday-schools, men's clubs, social service and the best Christian literature. The Patriarch of the Russian Church implored me to ask America to send help to the Russian Orthodox Church. Here is a great opportunity to enter Russia, not to build up a Western Church, but to help make Christ and His ideals real in the life and thought of the people of Russia. Hundreds of consecrated Russian priests would today welcome the cooperation of Christian representatives from America. If we wait the old sectarian feelings may, in a few years, again bar the way. America has not hesitated to send out Christian missionaries with help which has encircled the world. No cannibal island has been too dangerous, no African tribe too remote to prevent consecrated Americans from giving their lives in missionary effort. Now, with the solid foundation of two thousand years of Christian missions, with the rich heritage of the scores of leaders who have given their lives to spread the spirit of Christ, shall Communism or Bolshevism cause us to hesitate to go to the help of Russia?



THE CHILDREN OF MIGRANT WORKERS UNDER CHRISTIAN INFLUENCE

Migrant Workers on Farms and in Canneries

BY HARRIET CHAPPELL, NEW YORK

THE discomforts of nomadic life and loneliness make migrant workers peculiarly open to any attention given them by Christian workers. Indiscriminate housing in the shacks and bunk-houses, and lack of sewerage or proper disposal of garbage and other sanitary precautions, are found in the vast majority of the quarters attached to the canneries. The need of Christian service is great and the opportunity is practically unlimited. There are more than two hundred canneries in one county in Maryland, with nearly a hundred in other counties in Maryland and Delaware. There are also the beet fields of Colorado, the oyster canneries of the Gulf coast, the fruit farms and canneries of California and the Northwest.

Most of the owners of canneries would not allow denominational work in connection with their establishments, but many welcome interdenominational work. It is thus particularly appropriate that work for these migrants has been conducted for the past two years under the auspices of the Council of Women for Home Missions. In 1920 eight Boards cooperated and last year fourteen Boards approved the plan and ten Boards furnished the necessary funds to carry on the work in three centers. Under the executive supervisor, eleven workers were employed, including a specialist in day nursery needs, one in playground work and one in domestic science for each station.

The children of the farm and cannery migrant workers are usually pitifully scrawny at the beginning of the season. Among the children of foreign people there are often serious cases of under-nourishment, perhaps because the problem of securing sufficient food is complicated by the difficulty of readjustment to life in American cities or by frequent migrations. The parents' search for cheap and abundant food draws them to the country cannery for the summer. There they can buy the produce of surrounding farmers and are allowed to help themselves to the food that is being canned. On busy days they snatch only hasty lunches and in general need advice about food values and milk for the babies.

In these Christian social centers the health of the children showed great improvement and old and young were benefited in many ways. Hot lunches served every day were so popular that a sick grandmother asked her daughter, "Why don't you make good soup like this? If you had given me some like this yesterday, I would not have been sick." Another woman declared that her sick child, which had hardly been expected to live, had regained its health from the feeding and care given by the workers. As many as fifty-five children at once would be seated neatly, waiting for the blessing, with their steaming bowls of stew before them.

Mothers are grateful for this help and are also interested in the better ways of preparing the food. At one Christian social center, where the farmers were suffering from poor crops, the lunches provided by the workers kept the children from actual starvation. This ministry of food is but one of the services rendered to the migrant workers. The attitude of the people may be gathered from the fact that some of the children from one center visited the children at a near-by cannery and told them, "Our place is a hundred times better than yours, for we have lots of nurses and things." The nursing had made a strong impression because the babies were bathed every day and the dressing of wounds was a large feature of each day's work, the injuries ranging from cut feet to bad human bites and blows on the head.

At Preston, Maryland, the workers were on hand before the colony of Polish people arrived, and made the most of a very short season. "School" kept every day with music, worship and Bible stories, games and expressional handwork. The work of the day nursery won the hearts of the fathers and mothers by turning out the babies daintily clean, immaculately dressed and with hair becomingly bobbed. The parents were charmed with the stylish result and the townspeople remarked upon the improvement of all the children in their behavior about the town.

At Bel Air, Maryland, the owner has built a pavilion for the welfare work in a wooded spot next the colony "shacks" and here was the largest colony and the longest season, as the Polish people

worked in the fields before the cannery opened. The workers ministered to all ages, from tiny babies to mothers and young men. An eager welcome was received in the Polish colonies because of the experiences of the previous year.

The third station was opened in a remote farming section near Dover, Delaware, where a colony of Italian farm workers had settled with their large families on little ten-acre farms. In fruitful seasons they have many other Italians staying with them and working on surrounding farms. By the side of the little country school, the representatives of the Council erected a portable cottage and obtained permission to use the schoolhouse. Each day the workers went out by automobile for a morning and noon session with the younger children and afternoon sessions with the older boys and girls and the mothers.

These Italian families were so little adjusted to the American community that it took considerable visiting before they responded to the opportunity offered them. One father feared that the enterprise would increase his taxes. Even the children had but scanty understanding of English. Difficulties were quickly overcome, however. Club work was started for the larger boys and girls, and soon the boys were begging for two sessions a week for their club with a program including the study of English, writing and arithmetic, as well as of games and hand-work. The big girls, "very American in their ways," were eager for an opportunity to make their own dresses with the assistance of a teacher and a sewing machine. The mothers gathered for health talks by the State Child Welfare nurse, and were delighted when she measured and weighed their children and advised them as to child care. Previously no welfare work of any kind had touched this little colony. There is a strong local sentiment for year-round Americanization work among these people, and State agencies will probably continue to aid them.

In all the stations the daily program for the children was largely modeled upon that of the Daily Vacation Bible Schools. Regular morning "school" exercises were held with prayer, Scripture drill, songs and Bible stories, followed by hand-work and play. In the cannery centers in Maryland hours were given to "cleaning-up." One center had a soap and toothbrush drill at the spigot; also the bathing of babies by the nurse. Accidents are frequent among the large numbers of children in a cannery colony and many cuts and bruises and burns, with occasional poison-ivy sores and skin troubles need to receive attention. There are always a large number of young babies whose mothers are working and these are cared for in a screened nursery for a large part of the day. Creating a sentiment for clean heads and assisting at the larkspur shampoo are other important items. The hygiene and good food help the morale of children and are accompanied by a waking-up in mind and spirit.

At first the teachers found it necessary to "prod" the children toward the playground and to teach them the games, but soon the children learned to enjoy them. Cigarettes and greasy packs of cards gave way to ball games and a fine spirit of sportmanship among the boys. Swings, slides and sand piles are very popular. The hand-work enabled them to take home baskets, toys, scrapbooks, and even dresses of their own making.

The older people, including the big girls who worked in the cannery, were constant visitors at the Community Center. On idle days, sometimes the whole colony would come to be entertained by the drills and songs of the children and "treats" provided by the teachers or by the employer.

Amid all these activities a still more important work was being done. As the teachers won the confidence and love of the people, their opinion of the American Protestants changed and the Bible stories sent home many truths. Quarrels, arising from the discomforts and crowding of camp life, gave way to harmony because the children learned to play together sweetly and happily. Many of the young people came to the teachers with their heart-wounds as well as their bodily bruises and were sympathetically and wisely dealt with. Cases needing further befriending were referred to persons who might be able to help them in the city when they returned.

One station held a Sunday-school which was chiefly attended by boys. Bible picture rolls were used for the daily stories and Scripture cards and foreign-language literature were provided. New Testaments were given to the children for memorizing Scripture. Gospels in Polish and Italian and English were distributed judiciously and were often warmly welcomed among the older people. Some of the mothers were devout characters who loved the "holy pictures" and Bible stories. At one station stereopticon evenings of songs and stories were received with enthusiasm.

The people of the neighboring communities showed a constantly increasing interest in the work and testified that the children were much better behaved since the social work began. A county nurse declared that in one month she could see a marked improvement in the children's health, spirit and manners. People in the communities contributed food, magazines, furniture and clothing materials.

The cannery owners, who are Christian men and have cooperated generously, have expressed themselves as ready to do anything for the continuation of the work another season. One has written, "The result of the work was clearly expressed in the happy, clean-washed faces of the Polish children. The transformation was really wonderful." With the cooperation of cannery owners it should be possible to install work in many places another year. Local churches might accomplish much in the way of a practical demonstration of Christianity.



MISSIONARIES STARTING ON A JOURNEY IN LABRADOR

The Eskimos of the Labrador Coast

A Moravian Sesquicentennial with a Shadow

BY BISHOP J. TAYLOR HAMILTON, D.D., BETHLEHEM, PA.

IN the middle of the eighteenth century the Eskimos of the Labrador coast bore a well-earned reputation for thievishness and savage treachery. According to Admiral Palliser, at that time governor of Newfoundland, they were esteemed "the most savage people in the world!" Even assuming that this testimony may have been extreme, certain it is that when the first missionaries landed there in 1762, their leader, Christian Erhardt, the captain of the ship that had brought them from England, and five of the crew were murdered. As a result Erhardt's co-workers had to forsake their newly built log-cabin and their chosen field in order to aid in navigating the ship back to Europe.

The descendants of these murderers still remain Eskimos; but their character has completely changed. The British explorer Gathorne-Hardy, after a stay in this bleak and desolate northern land, recently testified that the Eskimo of Labrador is no longer savage and thievish but is "as peaceable and truthful a Christian as one could wish to meet. The quality of truthfulness, indeed, he carries to almost absurd lengths. If he makes an accidental misstatement, it is said, he will apologize for telling a lie."

In the days of Erhardt the god of the Labrador Eskimo was *Torngak*, a dreaded mighty spirit of evil. The *Angekok* or sorcerer was the medium through whom he was supposed to make his behests known to men. Needless to say, the behests of the *Angekok* were scrupulously obeyed, his directions were faithfully carried out. The

Angekōk of any locality held his neighbors in moral slavery, for was not he or she able to influence every phase of Eskimo life—the weather, bad or good, trapping, hunting, harpooning, health, sickness, everything conceivable? If favorably disposed, the *Angekōk* could disclose where the seals were making their blow-holes in the ice, in what thicket the fox might be most readily trapped, on what mossy break in the forest to the west the caribou were browsing, where the wild fowl were nesting or the hares were hidden. But most important of all, it was the *Angekōk* who could prescribe how the anger of Torngak was to be avoided or appeased.

Torngak has long since been expelled from Labrador. Eskimo spirituality may not be of the highest order. The Eskimo must still contend with his own peculiar besetting sins, but he has become a Christian. He lives according to Christian principles and dies in Christian hope, like old Abraham of Okak, who before his end confessed his faith in the words: "O Saviour, Thou wilt one day raise this body in glory, which Thou now callest me to quit!" Then turning to his sorrowing daughter, he comforted and charged her, "Fear not; I go to my Father in Heaven. Obey the Saviour's words and the teachers, not as a hypocrite, but in truth and uprightness."

No wonder that Hesketh Pritchard, who went from England to Labrador on a hunting trip in 1903, as he himself admits "not altogether what might be termed pro-missionary," on his return bore highest testimony to the value of missionary endeavor. He said: "Labrador taught me that in one part of the world at any rate the work of the Christian is being carried on in a manner which could hardly be improved on!"

Undeterred by the terrible experiences in connection with the first attempt in Labrador, the Moravian Church sent Jens Haven and Laurence Drachart, formerly missionaries in Greenland, and they established Nain as the first station in 1770, land having been granted by the British Government. The first great victory was won with the baptism of Kingminguse, a sorcerer, who renounced idolatry and superstitious usages in October, 1775, and made a public profession of faith in the following February. At intervals of time various strategic points were made centers of evangelization, until eight stations provided for the needs of the scattered Eskimo population between Indian Harbor and Cape Chidley. Zoar, immediately south of Nain, was given up in 1894, and Makkovik, the most southern, was founded in 1898, while Killinek, near Cape Chidley, was opened at the beginning of the present century.

It is a sadly diminishing, if not a dying race, to which the Moravian Church has been ministering on the Labrador coast. One hundred and fifty years ago they were estimated at about three thousand, while ten years ago there were less than one thousand pure Eskimos. The statement is attributed to Dr. Grenfell, that the



ESKIMO CHILDREN OF THE LABRADOR MISSION

Moravian Mission has preserved the Eskimos of Labrador from extinction. Epidemics introduced through the contact of this people with white fishermen have wrought havoc among a race that had not been rendered immune or partially immune by heredity. The epidemic of influenza, during the winter of 1918 to 1919, especially at Hopedale, was a tragedy and the missionaries were literally almost unable to bury the dead, having to shoot the ravenous, savage Eskimo dogs that sought to prey on the corpses. Self-denial and devotion have been exemplified by these heralds of the Gospel in a region of bitter cold, and where they are shut off from contact with civilization for a large part of the year. They are at the same time dependent for their food-supply upon the annual voyage of the missionary ship, the "Harmony," which must thread her way through icebergs and ice floes amid the dangerous ocean-currents of a rocky coast deeply indented by fiords. Its headlands are lighted by no beacons and its channels are not marked by admiralty buoys.

The three southernmost stations of the Moravian Mission in Labrador also serve the spiritual and educational needs of the few white families, that have been attracted thither by the country's yield of cod and furs. During the fishing season services are also conducted for the fleet of schooners and other vessels from Newfoundland and elsewhere thus serving as auxiliary to the work of the Deep Sea

Mission, which extends from the south to where the Moravian stations begin.

This Mission of the Moravian Church undoubtedly owes its ability to conserve the Eskimo race in spite of epidemics, to the fact that from the very start the Society for the Furtherance of the Gospel sought to provide the Eskimos with a market for the products of their industry. For nearly twenty years this has been on a profit-sharing basis, the business undertaking being completely separate from the finances of the mission. Cod-liver oil, trout, salmon and other fish, salted down, all manner of pelts and furs, especially the skins of white, red, blue and the so-called "silver foxes" are the Eskimo's contribution to the needs of civilization, and the businessmen of the society, stationed at the little stores of the several stations in their turn supply the Eskimo with his staple needs such as flour, oil, traps, powder and shot. Even the seal today are shot rather than harpooned. The Eskimo lives on a diet of flesh, fatty and oily, as is demanded by the extreme cold of his climate. Seal and whale-blubber are his staff of life, whilst an occasional bear falls to his gun, and in good years hares and ptarmigan and partridges.

The British and Foreign Bible Society undertook the publication of the Bible, translated by Moravian missionaries, so that the Eskimos of Labrador have long had the Holy Scriptures in their own tongue. Their hymnal includes more than eight hundred hymns. Tracts and favorite stories, issued by the London Tract Society, have also been made accessible to them. From time to time they have had their own newspaper, edited by Bishop Martin of the Moravian Mission in Labrador, naturally not a daily, and yet serving a useful purpose in its acquainting them with the doings of the outer world and publishing regulations adopted by the people themselves in reference to trapping, hunting, etc.

The six hundred miles from Hamilton Inlet and Rigolet to Cape Chidley and the entrance into Hudson Bay therefore constitute the home of a very different race from that which treacherously fell upon and murdered Erhardt one hundred and fifty years ago. Though the congregations are not by any means made up of perfected saints, it is a Christian people with whom the missionaries now have to do.

But the very year that was looked forward to as a year of joyful celebration, the sesquicentennial of the mission, was marked by a calamity. Shortly before noon on August 27 last year, from some unknown cause, fire broke out in the store at the Nain mission station. By four o'clock not only the store, but also the dwelling of the missionaries, the church, the schoolhouse, and various out-buildings of the mission had become a prey to the flames. Goods brought from Europe for certain of the northern stations, and also certain return freight, and the stock of Bibles of the mission and invaluable documents in the archives of the mission, all perished. Ten years ago,

the Nain Mission had a membership of 240. Happily the Eskimo village appears to have been spared, but the plight of the missionaries with winter at the doors must have been extreme. The missionaries to the north, whose supplies were destroyed, must also have been full of anxiety.

The Society for the Furtherance of the Gospel has suffered an exceedingly heavy loss, for no insurance could be carried on anything in a village in a desolate land beyond the bounds of civilization and devoid of modern means of protection against fire. The rebuilding of the necessary missionary buildings, church, mission house and school, will necessitate an outlay of \$100,000, for all building material must be brought from Europe or from some civilized part of America.

The situation is especially difficult since the state of Moravian missionary finances at present makes it utterly impossible to replace



THE MORAVIAN MISSION SHIP, "THE HARMONY" AT NAIN

the loss at this time, unless large assistance is received from outside sources. Four missionary families lost everything they possessed.

As Nain is one of the largest and most important mission stations on this bleak Labrador coast, an attempt must be made to rebuild the church and mission house at least on a modest scale. During the terrible influenza epidemic of 1918 the population of the neighboring station, Okak, was wiped out, and it is planned to take down the buildings there, and use the materials to make a beginning of rebuilding at Nain. Even this will cause an initial outlay of many thousands of dollars.*

Recent statistics of this remote mission field show that the Moravians maintain in the Labrador five stations and one out-station with twenty-nine missionaries, including wives and single women. They maintain a hospital and nine day schools and enroll 875 Christians on the missions' register.

*Those who are moved to give practical evidence of their sympathy for these devoted laborers amid the inaccessible crags and icy peaks of arctic Labrador, may send their contributions to the Secretary of Missions of the Moravian Church in America, the Rev. Paul de Schweinitz, 67 West Church Street, Bethlehem, Pa.

The Congo Missionary Conference

BY P. H. J. LERRIGO, NEW YORK CITY

Home Secretary of the American Baptist Foreign Mission Society

THE largest missionary conference ever held in the Congo was the General Conference of Protestant Missionaries that met at Bolenge, October 29 to November 7, 1921, as guests of the Disciples of Christ Congo Mission. There were present 103 delegates from twelve societies.

To a visitor from America, many features of the Bolenge Conference were very novel and interesting. The instructions to delegates, for instance, told them to bring—

Bed, bedding, mosquito net, chair, lantern
Wash basin, pitcher (jug) mirror, toilet articles
Candle holder and candles, matches
Water bottle and glass or cup, dust cloth
Tub, pail, clothes line, charcoal iron
Leggings or mosquito boots, rain protection articles, etc.

The Rev. Joseph Clark of the American Baptist Foreign Mission Society, who came to the field forty-one years ago and so had served longest as a missionary in Africa, was elected chairman. He still preserves health and vigor, and gives that impression of youth which comes from a broad sympathy and a kindly spirit. His opening prayer set the conference in tune with the Master from its earliest hour, and that spirit was maintained throughout.

The sessions were held in the large brick church, a commodious and airy building well suited to the purpose. It was an "arm-chair conference," not that its members exhibited indolence, but in that wicker arm-chairs, in many shapes and patterns, were used and represented the work of the industrial department of the Congo Balolo Mission at Ikau.

At the evening sessions every member brought a lantern since a light is very useful in case a leopard or snake is encountered upon the path.

Dr. Barger, chairman of the Arrangements Committee, announced that the hospital sterilizer had been pressed into service to sterilize a large quantity of water which, after being filtered and boiled, was poured into the tank at 230 degrees Fahrenheit. He announced that care had been taken so that the salads to be used would be free from the ova of the intestinal parasites, but he gave a word of warning as to malaria, and urged the use of the mosquito boots as a protection against animals known as anopheles. (Mosquito boots are a refined form of the boots worn by swash-buckling men-at-arms hundreds of years ago and are designed to protect the legs and feet from the attack of the mosquito.)

Various features connected with the arrangements were eloquent of the mission work. Fresh sawdust on the floor of the church spoke of the sawmill in the industrial department. The bricks with which the church was built were dug out of adjacent clay-pits, fashioned by native hands and burned in the kilns upon the station as a part of the educational program. The hymn book, prepared and printed especially for the conference, was the product of the mission press at Bongandanga. The abundant and excellent food included fowls, ducks, goats, lamb, pig and fish—all native raised—white potatoes, sweet potatoes, manioc leaves, cabbage, beans, okra, squash, carrots, radishes, fipsin (similar to celery), lettuce, tomatoes, bananas, plantains, mangoes, onions, pay-pay, limes, oranges, grapefruit, avocado pears, nsafu, palm nuts, guava and peanuts—all from native gardens. To the missionaries who knew the arduous process by which many of these fruits and vegetables had been introduced the whole menu was reminiscent of agricultural missions.

The mission steamers, Grenfell, Oregon and Lapsley, brought many of the delegates to the conference, one of the delegates brought by the Lapsley having been two and a half months on the way from the far-off Katanga region.

Each day the conference worked steadily from 6:15 A.M., with intervals for meals, until about 4:30 in the afternoon, when an hour was allowed for recreation before the evening meal. Men who had been isolated from their fellows for months and years, had thus the opportunity of joining in games and had a taste of fellowship that was precious, because the opportunity was rare.

The conference had the advantage of the findings of the Congo Conference held in New York City the previous January as well as those of the London Conference of April 15 for its guidance.

The conference dealt with a great variety of important subjects. The report of the Literature Committee, presented by Rev. Herbert Smith of the Disciples of Christ Mission, showed the printed matter now available in Congo languages, and a large number of the books now in existence were exhibited at the conference. The list was shown to be pitifully small, with a serious shortage in books constantly needed by missionaries. The committee prepared a list of books essential to the adequate prosecution of evangelistic and educational work among Congo people. The work of producing these books was allocated to various societies, and it was recommended that all manuscripts be prepared in English and that subsequently they be printed bilingually, in French and the native language.

Great interest was expressed in the situation at Stanley Pool as respects the physical, moral and spiritual welfare of both white and black population and resolutions were adopted in favor of a union effort to offer counter-attractions to the drinking saloons by means

of temperance refreshments, educational lectures, concerts, reading rooms, quiet rooms and games, especially for the natives.

The subject of education was considered in papers on "Mission Education Policy," by Rev. Seymour E. Moon (American Baptist Foreign Mission Society); "Union Higher Schools" by Rev. Somerville Gilchrist (Congo Balolo Mission), and "Industrial and Agricultural Work," by Rev. C. R. Stegall (American Presbyterian Congo Mission). As a result, resolutions were adopted favoring the development of the Congo Evangelical Training Institute as a union school, the establishment of union secondary schools in the Equatorial Congo, Higher Congo and the Kasai, the development of institutes for Christian workers, and the organization of workmen's night schools on all mission stations. The conference also re-emphasized the need for men specially trained in education, industry and agriculture.

W. J. W. Roome, F. R. G. S., agent of the British and Foreign Bible Society, was the guest of the conference. His broad knowledge of conditions in Central Africa contributed interesting facts to the discussions. He stated that in the whole of Africa there are about 3,000 main tribes, and in Equatorial Africa not less than 2,500 of whom 153 have already been located in Congo. The diversity of linguistic elements therefore is very great, and not only the missions but the State have felt the very great need of a *lingua franca*, or official language, to serve as a means of inter-tribal communication and to enable outsiders to communicate with the various peoples without acquiring the language of each. The Continuation Committee, augmented by representatives chosen by various missions, were requested to make a thorough study of the subject and if possible to recommend to the Government the adoption of one *lingua franca* for the entire colony.

Dr. Henri Anet, Secrétaire Générale de la Société Belge de Missions Protestants au Congo, was present at the conference en route to Belgium from an extended visit to the provinces of Urundi and Ruanda which, since the war, have come under Belgian jurisdiction by a mandate from the League of Nations. At the request of the Belgian Government, the Société Belge has assumed the oversight of the former German Protestant missions in those territories.

Rev. H. R. Stonelake, who has been serving as secretary of the conference for some years, was elected as regular conference secretary and a recommendation was made to the Home Boards that half of his support be borne by the Baptist Missionary Society and half by the conference.

There was a cordial determination upon the part of all present at the conference to grasp every problem in a broad Christian way with the endeavor to move forward as one body for the advance of the Kingdom of God in Africa.

The Real Problem in Latin America

BY REV. PAUL BURGESS, QUEZALTENANGO, GUATEMALA

Missionary of the Presbyterian Board of Foreign Missions

IT IS when we consider the real in the light of the ideal that problems are born. As the ideal of the different ethnic groups inevitably tends to world domination in some form or other, (or when this seems impossible at least aims at self-preservation) their real problems gather around the development of a distinctive culture which shall prove capable of absorbing those about it, or at least maintaining itself in their presence.

This is the paramount problem for Latin America, as it is for every other distinctive group or association of human beings in the world. Of course the elements with which a nation or a racial group can work to form its culture come to it from different sources. Historical tradition, geographical location, natural resources, the number and character of its neighbors, the messages of its prophets and the dreams of its poets, all contribute their share to the solution of the problem.

South America has made at least three contributions toward the solution of this, her fundamental problem; in other words, three attempts at a culture which would prove capable of survival. The first was the primitive Indian culture. As is well known the aborigines of Central and South America had reached a stage of civilization not far removed from that of the Europeans who conquered them. Many remnants of this ancient civilization are still to be seen. What is more, it is still a living civilization. It has taken to itself many elements of other civilizations, such as farm implements, domestic animals and even the outward symbols of Roman Catholicism. Is it possible that the Indian culture will prove capable of indefinite survival or of even coming to dominate Latin American thought and life? This hardly seems possible. The reasons are not far to seek. Indian culture is intimately associated with the Indian languages and the Indian religion. Yet within the confines of what is known as Latin America the Indians speak in all probability at least a thousand tongues. The only hope of a unified, self-conscious Indian culture would be to agree upon some particular language as the medium of expression for this culture. Now Spanish is the only language upon which it would be possible for all the groups of Indians to agree. But by the time an Indian has learned Spanish, he is to all intents and purposes no longer an Indian. The color line is not drawn in Latin America as it is in the United States and Europe. When an Indian puts on European clothes and talks Spanish, he ceases to be an Indian in his own eyes, in the eyes of his

fellow-Indians, and we may add in the eyes of his Spanish-speaking neighbors most of whom have a generous sprinkling of Indian blood and many of whom are as pure Indians, so far as blood is concerned, as any who bathe in a "tamascal," or carry burdens with a "nicapal."

So it is also in the matter of religion. The nature and devil worship of the Indian cannot stand before Christianity. In many, perhaps most, Indian tribes it has already given way to Roman Catholicism, and even where its fundamental concepts are preserved, as they are in Latin American spiritualism, they are emasculated of their distinctively Indian elements. Now when we have taken his language and his religion away from the Indian, his distinctive garb is likely to follow and very little remains to mark him as an Indian. What is best of his music is being preserved, as well as some of his methods in agriculture and industry. The Indian will undoubtedly leave his impress on the future culture of Latin America in many ways. Many Indian communities will in all probability preserve their peculiar costumes, their dialects and their separate existence for years, perhaps for centuries to come. But they will inevitably become more and more isolated and will ultimately be absorbed by a virile, democratic Spanish-speaking culture.

THE SPANISH CULTURE AND RELIGION.

The second attempt of the lands known as Latin America to establish a culture capable of survival was their adoption of Spanish suzerainty and the Roman Catholic religion. This civilization came with Columbus and the adventurers and colonists who followed him. It has given Latin America its language and so its literature. It is today clothed with all the sanctions of tradition and like the Indian culture, is still alive and struggling to maintain itself. Anglo-Saxon prejudice has made the conquest of the New World by the Spaniards a tale of adventure, lust and cruelty, unparalleled in human annals; and Spanish prejudice has treated the conquest of North America by the English little better. The Spanish priests and those who are in sympathy with them take the credit of having civilized and Christianized the Indians with whom their culture came in contact and accuse the barbarous Anglo-Saxon Protestants with having exterminated the Indians of North America. Unjust as this accusation seems to the Anglo-Saxon it is no more exaggerated than many ideas prevalent in North America in regard to the Spanish Conquest. It is true that the first Spaniards to arrive in the New World were adventurers—many of them cruel and greedy of gold. But frequently these very adventurers were accompanied by the priest and the colonist and where these did not directly accompany, they inevitably followed the adventurer. Before many years had passed the Spanish colonial office was dominated by men who sincerely, though at times blunderingly, sought to exemplify the teachings of Jesus

Christ in the relations of their Government to the Indians. There were many noble men in the long line of Governors-General who ruled the different Latin American lands in the name of their Catholic Majesties for 300 years. There were many sincerely Christian men among them. But the Church which taught them to revere the teachings of the Master, and to seek to put them in practice, taught them to abhor any interpretation of these teachings which differed from her own. These were loyal souls, loyal to their sovereigns and loyal to their Church. They were the builders and sustainers of monasteries and convents. They called the Indians their sons and took the responsibilities of fatherhood seriously. Some of these men survived the revolutions which brought independence from Spain and managed to embody their ideals for a time in the newly established states. But if any of that ancient and honorable lineage still live, they no longer occupy posts of influence in Latin American life. They have fallen before the onslaughts of Latin America's third attempt at a culture capable of survival, the liberal movement.

This movement, conceived by the 18th century French philosophers and the authors of the North American Constitution, was born in the wars of Independence, has proved a very vigorous youngster and is now entering upon the estate of young manhood. It would be

rash to prophesy as to the ultimate destiny of this youth. But it is evident to all the world and to the youth himself for that matter, that he has formed certain habits and contracted certain vices which unless remedied, will certainly bring about his early demise.

This liberal democratic movement undoubtedly has its strong points. It has brought Latin America out of her seclusion. It has opened up her ports to foreign commerce. It has given her railroads and factories and material wealth. It has decreed liberty of conscience and worship, thus placing the spiritual treasures of the rest of the world within the reach of her inhabitants. All this is abhorrent to the old Spanish Catholic with his loyalty to the Spanish Crown and his acquiescence in the Inquisition. The fact that he could not adapt himself to these new demands is the primary cause of his fall.



PERFORMANCE AT AN INDIAN FESTIVAL

But in some other very important aspects the modern régime does not compare at all favorably with the older one. The Spanish domination at least guaranteed peace and order. The liberal régime has brought constant political unrest, revolution and anarchy. (During the past one hundred years Mexico, for instance, has enjoyed scarcely twenty-five years of peace, and these under the dictatorship of one man.) Under the Spanish domination tithes had to be paid to the Church and quintas to the Government, but the loss to the people was less than at present with the inefficiency and graft of the liberal régime. The liberals talk a great deal about what they have done for popular education and they have undoubtedly taught a larger proportion of the population to read and write than did the clericals. But on the other hand they have often broken down noble traditions of self-determination and scientific research in the Universities. The Indian has fared worse under the liberal régime than under the Catholic. The old Catholic laws did much to protect him against liquor, whereas the liberal governments have forced saloons upon the Indian commonwealths, or required them to pay heavy fines for the privilege of remaining "dry." In many instances the liberals have been more exacting in the matter of forcing the Indian to work on the plantations and public works than were the old clericals. It is true that the Catholic régime sustained the Inquisition, but Liberalism has been almost as dogmatic in its skepticism as were the Spaniards in their Catholicism. It is true that the Catholic régime was very suspicious of the foreigner, especially the Protestant foreigner, but the liberals have gone to the other extreme, and made an idol of everything foreign which they worship *ad nauseam*, firmly convinced that salvation cometh from France and North America.

THE INFLUENCE OF CHRISTIANITY

The three above mentioned cultural elements pretty well cover the field of Latin American thought, and yet there is a fourth which must be reckoned with if our survey is to be complete. It is *Evangelical Christianity*. Introduced under liberal auspices and often directly invited by liberal leaders who saw in it a means of breaking the power of the Church, it has not always been a welcome guest in the house to which it has been invited. But it has taken root in Latin American life, and is there to stay. The growth of evangelical missions in Latin America has really been phenomenal during the past twenty years. Beginning as it has always begun, with the offscouring of society, evangelical Christianity is gradually pushing into the higher circles and is already beginning to raise a feeble but insistent voice in the councils of Latin America.

The real problem of Latin America is the problem of character. The old Catholic character, with all that was fine in it, cannot be reproduced in Latin America under modern conditions. Latin

America's task is to develop a character which has all the integrity and loyalty of the old, united to the breadth of vision, the spirit of progress and the atmosphere of liberty which Liberalism has brought with it. And as integrity and loyalty must have their roots deep in God Himself if they are to withstand the scorching sun of temptation, the fundamental problem of Latin America is a religious one. The old religion has been very largely abandoned, especially by the educated classes. Not evangelical Christians but men nurtured in the bosom of the Roman Church have despoiled and oppressed their spiritual mother. She may regain some of her lost glory but she will never hold her old sway over Latin American culture. The leaders have definitely turned their backs upon her and yet they are feeling more keenly every day the lack of what she supplied. Where shall they turn? Many look for relief to spiritualism and theosophy, but these are not adequately meeting the need. Somehow they do not seem to enter the innermost being and re-make the life.

So the Latin American world is coming to see that only the Gospel of Jesus Christ in its crystalline purity will meet the need. Consequently respect for the missions of evangelical Christianity grows daily. Missions are becoming churches and these churches are nurturing the youth who shall tomorrow set the ideals of Latin American endeavor. So shall Latin America's problem be solved, and her culture proven worthy of survival because it is built on the rock of Christian truth.

Guatemala Since the Earthquake

BY REV. E. H. HAYMAKER, GUATEMALA CITY

Missionary of the Presbyterian Board of Foreign Missions

IN spite of fifty years of unusually favorable missionary conditions, Guatemala is so unromantically near us, and her two and a quarter millions of people so unappealingly small in comparison with the hordes of far away China and India and Africa, that we kept forgetting mission economy, the Monroe doctrine, our national interest and the plague focus at our door, and it actually took an earthquake to wake us up and put Guatemala in a living way on our popular missionary map.

Six great quakes occurred during the month following Christmas day, 1917. The city, including all the buildings of the Presbyterian Mission plant were destroyed, and impressed upon us the fact that real progress could be counted not in earthly but in spiritual structures, in heavenly treasure laid up beyond the reach of moth and rust and earthquakes. The disaster brought us to our knees, and we have enjoyed unusual spiritual progress and prosperity ever since.

The buildings destroyed were the manse, the home of one of the missionaries, the church, the printing house, the girls' school, the hospital and training school for nurses, and two smaller houses used as homes for native workers and single missionaries. After the disaster, the manse, a printing house to save the presses and machinery which had escaped by very miracle, a new house for a missionary family and the two small homes were soon rebuilt from materials saved from all the ruins.

With this the reconstruction stopped completely for three years, and though we fretted at the delay, and crowded and made shift as we could, the work throughout the country went on; the girls' school was temporarily transferred to Quezaltenango and did excellent work. A temporary field hospital housed in a very unsatisfactory way the sick who were looked after medically by a venerable elder of Chicago, Dr. Hedges, the father of Mrs. Allison who served him as interpreter. Last year the Board convinced that further delay would be disastrous, and that economic administration demanded that reconstruction proper begin at once, authorized activities, even though a debt had to be contracted to accomplish it.

All missions experience certain definite stages of growth: First comes the stage of sacrifice and seed-sowing; then a period of waiting for germination and development, during which the mission must weather innumerable discouragements, overcome difficult obstacles and exercise an almost superhuman faith; then begins the ripening and fruition, a period when the mission force is overwhelmed with the heavy and falling harvest. Africa, Korea, and since the earthquake Guatemala, have entered this stage, and China and other missions are beginning.

Today we can get a congregation of converts more easily than we could persuade an individual two decades ago. We began with nothing and early progress was most discouraging, but now a traveler can cross the Republic on foot in any direction and stop morning, noon and night with an Evangelical congregation, for there are more than 500 of them. We began with two unbaptized believers, there are now more than 20,000 mostly baptized. The first missionary had to walk the street between armed guards to protect his life from fanatical attacks in the Capitol, and only a few years ago a provincial governor justified persecution of Protestants, and himself threatened an American missionary with 200 stripes, well laid on, for claiming religious liberty. Now you can hardly persuade any one even in country towns to throw a brick at a missionary, and the other day when an ignorant Indian Alcalde imprisoned some of our colporteurs and destroyed their literature, the departmental governor, after a severe reprimand ordered that the men should be freed and that the local authorities should learn their duty by paying for the literature they had destroyed.

At first the Liberals welcomed Protestant missionaries as an anti-church power for political reasons, but said frankly that they were not such fools as to believe in our religion. Now many of the intelligent Liberals are joining our churches, and sending their children to our schools with instruction to learn our religion, "for it is the true one." At first only the "publicans and harlots" who had nothing to lose would listen to us. Now, the Gospel is penetrating the upper classes very rapidly and educated and professional men are being baptized and declaring their affiliation with us. Favorable comments appear in editorials and are heard from the platform, and calls for helpers and employees often end with "a Protestant preferred." Even a brewer lately came to the Protestants with a request for a Protestant employe, because he "wanted a man who wouldn't drink!" The Roman Catholic Church is feeling our growth and is becoming very active.

With the increasing hunger for the Bread of Heaven and the culture, reform and capability that come with it, there is also an increasing ability to meet the cost and do original work. Believers in Guatemala are rapidly entering positions of confidence and emolument, and are most liberal givers. Jackson's reindeer, Fred Hope's factories and Sam Higginbottom's agriculture, and now our Guatemala industrial work are developing self-reliant Christianity. Already they are supporting schools in Guatemala, and this year we dedicated five new churches, and there are five more ready to dedicate next year, and about a dozen others already in project, and only two of them built with foreign funds.

National morality demands our serious interest in the little countries at our door. Lotteries, white slavery, booze and similar moral pests locate here and continue their operations on us clandestinely. A great American corporation operating in Guatemala that employs hundreds of Americans, mostly well educated, cultured young men from technical and high schools, reports that the average period of usefulness is four and a half years. At the end of that period they are sent back to the United States as moral wrecks unfit for employment. Can we afford that?

Guatemala can furnish almost as many souls to work among as are congested in the great seething mass of humanity in Chicago. Central America alone can offer more dying souls to preach the Gospel to than are in Greater New York, and as needy as darkest Africa. It is need, openness and responsiveness that count. The strategic importance of Guatemala is most unusual. Guatemala has always determined the religion, politics and culture of Central America, and now with the Canal in operation, Central America is bound to have a tremendous influence on all Latin America and the world.

Reaching the Moslems of Palestine

BY REV. ARCHIBALD FORDER, JERUSALEM, PALESTINE
Superintendent of the *Nile Mission Press*, Jerusalem Branch

THE passing of Palestine from Turkish hands to British has not made easier the problem of how to reach the Moslem with the Gospel. Schools opened by the government exclude teaching along religious lines, and the declared policy of those in authority is Mohammedanism for the Moslems, Judaism for the Jews and Christianity for the Christians, thus leaving each sect to maintain its own beliefs, without forcing new teachings on each other.

With the coming of the British came religious liberty, but there has not come, on the part of the Moslem, any apparent increased desire to know the truths of Christianity, and most missions are finding it more difficult to reach the Moslem individually or in meetings. The staid old Moslem is content to be let alone; the young, middle aged and up-to-date Moslem has in a large measure lost faith in his religion and has not shown any desire to substitute any other. He is content with a superficial secular education that fits him to mix with the foreigner, but without changing his religious standing.

How to reach the Moslems is the problem. They will not come to the churches or meetings of the missionaries, neither do they show any desire to investigate the religion of Christ. What then is to be done to interest them in Christianity? One way seems open, and that is by giving them literature in their own language which they can read at their leisure. This method is proving a success. By the circulation of good literature the Moslem can be reached with the truth, which he can read, study and digest in the quiet of his own room or in company with his friends. During the Turkish occupation of Palestine the circulation of Christian literature was practically forbidden, but now that liberty has come to the land there are no restrictions to the work of the colporteur. Books that were strictly forbidden by the Turks are now eagerly sought after; literature that was tabooed by Moslems is now asked for; "The Mizan ul Hagg,"—(the Scales of Truth)—"Sweet First Fruits," and such books are constantly in demand by the Moslems, who are willing to pay good prices for them.

Five colporteurs, engaged by the Jerusalem branch of The Nile Mission Press, are at work in different centers selling literature, and it is being proved that whereas the Moslem will not go into a Christian book-shop to buy books, for fear of being seen by some of his co-religionists, he will buy from the colporteur and look for his coming a second time.

The Moslem can be reached in this way with the truths, teachings and beliefs of Christians. An open door has been found for

entrance to the Moslem mind, home and heart, and who can tell what fruit will come from the silent messenger?

Success does not always attend the work of the colporteur. In centers of fanaticism there is oftentimes opposition, which is frequently followed by success and sales. Frequently the seller of books is told, "If the Turks were here we would kill you for offering such books for sale, and burn your books." This opens the way for conversation and oftentimes leads to the sale of some books.

Recently a motor van has been acquired by the Colportage Department of the Nile Mission Press which will greatly facilitate the work of the mission. Towns, villages and districts far removed from the main roads and railways may thus be reached, and the missionary be able to witness and sell to the many thousands of Moslems untouched by any other agency. Even though only one booklet or tract is sold in a community, this means that an interest is aroused and on a second visit the people often buy eagerly. Experience has proved that what is bought is appreciated more than what costs nothing.

Colored pictures of Bible subjects are good sellers. Though these were formerly vetoed by the Moslems they are now accepted by them, and are bought most eagerly. By means of these pictures the way is opened for sales and conversations on religious subjects, and many a home, shop, school and even coffee shop has on view some of these colored teachers of both Old and New Testament truths. As funds permit the colportage work will be extended, for the silent messenger must prove "the power of God to salvation."

For many years before the war there was on the wall of the great Notre Dame monastery in Jerusalem a huge cross cut in bas relief on the stone. During the great struggle the Turks made this building their headquarters. They called in a mason and ordered the cross cut down level with the wall, and over it painted the Crescent and Star. But the mark of the cross has not been obliterated, and now that the Turks are driven out the emblem of their religion is fading away by exposure to sun, wind and rain, while the mark of the cross remains, a fitting reminder of the durability of the religion of Jesus Christ. He will overcome all attempts to obliterate His truth and supplant it with some other system.



WHICH SHALL PREVAIL?

One of Jerusalem's new lights. Cross surviving the crescent.

A Japanese Student's View of America

BY A STUDENT AT THE UNIVERSITY OF MICHIGAN

MORE than ten years ago I came to this country. My experience since then has not been monotonous. I have studied in various institutions of learning, and in a Japanese Y. M. C. A. night school in Pueblo, Colorado; I attended a Normal School in Kansas, was graduated from a state University in the Middle-West and have taken a part of my graduate work in the East.

I have been working my way through school and college. I cannot recall how many acres of window glasses I washed, or how many square miles of lawns I cut and raked. I cannot calculate how many car-loads of coal I shoveled into furnaces, or how many bushels of dirt and dust I beat out of carpets. I have also worked in sugar beet fields, on railroad sections and even went on the stage one summer. I have ventured to cook, to say nothing of washing dishes.

To keep up with my work in school I have been literally burning the midnight oil because I like to study. My outside work has also been a great source of education for in this way I get a real practical viewpoint of life by coming in contact with various kinds of people.

Personal touch with individuals has had a greater influence over me than the institutional work. I do not underestimate the institutional life such as the college which gives one the tools of life, the church which lights one's pathway, or the Y. M. C. A. which stabilizes three dimensions of humanity. Personal influence is possible because of institutional life, but personal influence gives the vital spark.

One cold winter night in Colorado, after my class in night school, I was talking to the Japanese missionary who was helping the boys in their translation. I had been told that any language must be acquired before one reaches his twenties and mentioned that I was nearly twenty and that there was no hope for me to go very far in English. The missionary said, in a half interrogative way, "I do not think so. You are still young." This was a turning point in my life, for from that moment I determined to pursue an educational career.

I went to a quiet country town in Kansas to take up my secondary education and there attended every Saturday evening the Upper Room Bible Class conducted by Mr. T. M. Iden, where I received a profound impression. One evening I had a little chat with one of the members of this class—a man prominent in campus affairs, and asked him what he did during the summer. I supposed that he spent the summer fishing or hunting. His answer was surprising to me, for he said that he worked in the harvest fields in Western Kansas. This made me understand the real meaning of the nobility of labor. After that I never hesitated to say that I cooked out in Colorado during the

summer. To a foreigner who is not accustomed to the ways of America, work identifies a man with a laboring class in which he is likely to remain, but in America manual labor is only a means to attain something better.

After I had finished the final examination leading to graduation from the University there were some ten days before commencement. I put on an old pair of overalls and worked for a building construction company on the campus. Early one morning, on my way to work I met with one of the deans who called my name and greeted me even though I was in a laborer's costume. This was a greater source of delight to me than the sheepskin which I received a few days later.

It is often unpleasant to be a foreigner in America. Once one of the professors produced a play, "A pageant of Shakespearean plays." The announcement was made in the class that Prof. _____ wanted a number of students in a mob scene. Any one with voice enough was invited to report to him. As I was in a class studying Shakespeare and thought that I had a mob spirit enough in me and reported to the professor. He said, "We do not need a Japanese. There were no Japanese in England at the time of Shakespeare."

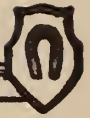
"There were no Americans at that time either," I replied.

During the Christmas vacation each year, there were Y. M. C. A. socials almost every night for the students who could not go home. I once attended one of the socials and found the people there were nearly all strangers though they were from the University. To make them acquainted with each other those who had charge of the function lined the girls on one side and the boys on another, so that those opposite each other talked together. A girl opposite to me sneaked out and joined another group for the remainder of the evening. This was not the only occasion upon which I was made to feel that I was a foreigner, so that I tried to avoid any social functions in which women were present.

An interesting example of race prejudice is shown in the case of a Mexican who spoke without an accent, so that no one would suspect him of being a foreigner. He told me that he always had a good time with the young people in America, but as soon as they discovered that he was a Mexican, all former "diplomatic relations" were severed.

The foregoing accounts do not mean that I have a poor opinion of the Americans. I have very dear friends of both sexes in America, friends with whom I can exchange ideas freely and discuss public questions without reservation. I must say that the goodness in this country is greatly due to the influence of the Christian religion. This has given me my guidance for future conduct and influence for good among my people beyond the Pacific.

BEST METHODS



EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

THE BEST METHOD FOR SOULS

MISSIONARY zeal that is for export trade only is but a thin veneer. Underneath it lies solid indifference to the souls of men. Neither the gift of money for missions, nor the gift of days spent in creating missionary interest and directing missionary enterprise can release any among us from personal responsibility for leading souls to Jesus Christ.

The evidence of the genuineness of Andrew's own conversion is recorded in "*He findeth first his own brother Simon—He brought him to Jesus.*"

In one verse of the record of the apostle John we read that Jesus "findeth Philip." In the next verse, "*Philip findeth Nathaniel.*"

Unless we are finding men and leading them to Christ, even as we plan missionary programs and project missionary advance, we are indeed become as sounding brass or a tinkling cymbal. There is something of hollowness in the intense missionary fervor which dictates outlines on "World Evangelization" to a stenographer who is not a Christian and who has never heard a word of interest in her personal salvation from the lips that dictate missionary plans and outlines to her each day.

There is the dull thud of the counterfeit when falls on our ears the address of the missionary speaker who for years has not led one soul to Christ through personal work.

Our Lord laid plans for world-wide evangelization but He never missed an opportunity to win an individual. It is often easier to speak to an audience of thousands than to speak to our next door neighbor. It may be more difficult to win the cook in our own kitchen than to prepare an address on "Winning the Dark Continent for Christ," but the work of individual soul-winning is the preferred method of work that God gives to every one of us. No executive responsibility, no press of platform engagements can release one among us from the obligation of personal work to bring men and women to our Lord.

THE AWAKENING OF ONE SOCIETY

There was a certain missionary society which had always labored under the delusion that its only obligation was to send the Gospel, by representatives whom it carefully chose and commissioned, to masses of people who lived far away in the darkness of non-Christian lands.

One day a new member came into the society. She was intensely interested in the far away people but she was equally interested in those just around the corner. Soul-winning, regardless of geography, was her main concern in life. She was amazed to see a missionary society that seemed to think its entire responsibility could be met by the payment of monthly dues. Very quietly, tactfully and lovingly she spoke of the personal responsibility and opportunity for pointing the way of salvation to those near by.

The discussion was taken up with interest. Three possibilities were suggested.

1. Personal conversation with friends or neighbors or any one with whom the members had contacts.

2. An effort on the part of every member of the missionary society to fill the vacant pews at the Sunday services by inviting unsaved friends and acquaintances to come with them to the Church.

3. A search for boys and girls who were growing up without any religious training who might be brought into a catechetical class and there led to make an intelligent decision for Christ.

Some members of that society had never led a soul to Christ. They fairly gasped at the thought of their personal responsibility, but they went to work, beginning first of all with prayer.

Soon the church services began to show an increase in interest and attendance. Members were there and with them were their friends. No one can remain persistently indifferent to a friend's genuine, continued inter-

est in his soul. Men and women who were not Christians responded to the loving concern of their friends. Some of them felt they could not present the plan of salvation as they would like to themselves, but realized their opportunity to interest their friends in attending the church services where the Gospel was preached.

The pastor's catechetical class which had formerly been made up of children of the congregation only, opened wide its doors to other children who came in response to the invitation of the mothers of their little friends and acquaintances. Even the boys and girls began to look around to find children who were not in any church and to invite them to come with them.

On Easter Sunday when the confirmation class was received, one woman turned to her friend. Tears rolled down her cheeks while happiness shone on her face. "Do you see that fine young fellow standing by my son? He is the first soul I have ever brought to my Lord though I've been a Christian for many years. When I began to look for some one I could bring, I thought of him. He was not in any church and was drifting. I talked with him and invited him to come with my boy, and study for himself God's way of salvation. I'm so happy that he is coming into the church today."

That young man is now a religious leader whose helpful influence over boys cannot be estimated.

Thus a certain missionary society began to do personal soul-winning work at home as well as to pay dues to send missionaries to win souls in lands far away.

EVANGELISM + INSTRUCTIONS

About thirty-five years ago, a young minister faced a problem. He longed above all things to bring souls to his Lord. He had been a keen observer of the methods of other men. He had seen evangelists sweep multitudes off their feet with high-pressure methods. He had watched men and women and

even children go up to shake the hands of the evangelist and then go home as if that ended the whole matter. He saw them left, without training or instruction, to "back slide" until another evangelist of a later day came into the community to revive them again. On the other hand he noted the methods of some of the ministers of other churches, who gave themselves to systematic teaching and preaching. They spent their energies in ministering to the professed Christians in their congregations and in training the children of their own members. The young minister shook his head. On the one hand he felt that in some of the intensely evangelistic churches when the people came to seek Christ, the essential things were often omitted because many who came earnestly seeking were turned away with no instruction and no provision made for their growth in grace. On the other hand, the more conservative churches seemed often to be satisfied with efforts to keep the truth in their own small circle and apparently felt little responsibility for the lost outside of that circle.

The young pastor was conservative in his faith but he was also a true evangelist and longed to bring souls to his Lord. He also believed with all his heart in the catechetical class which trained Christians for intelligent church membership. At the same time he lamented the limitations of the catechetical class which confined its work almost exclusively to the children of the church.

The young minister faced his problem and his perplexity with prayer until he found the way out. He resolved that in every sermon he would make a plea for men to come to Christ and to learn His plan of salvation. In addition to his catechetical class for the children of the church, he began a class for adults. In answer to his first plea, fourteen men and women expressed a wish to learn more of the plan of salvation, and came to him for instruction. The youngest of the fourteen was sixty-five years

old. All of them were later received into the church.

For thirty-five years that pastor has been a true evangelist, pleading with men to accept Christ and then gathering them into training classes that they may learn the plan of salvation, and the teachings of our Lord so understandingly that they may be truly faithful until death. In Mansfield, Ohio, a congregation of 2,000 was built up by this faithful minister's plan of evangelism and catechization.

Several years ago, he was called to Wicker Park Lutheran Church, Chicago, when it was regarded as a dying church in the midst of a foreign community. Today every seat is taken at the services and souls are being brought to Christ. Easter of this year is the day for reaping the results of a very quiet but an intensely earnest simultaneous effort of eighty Chicago churches when, through Gospel preaching and careful teaching, many men and women will be received into the churches.

So has Dr. S. P. Long found a way to combine the enthusiasm of the ardent evangelist with the earnest teaching of the faithful catechist to win souls to his Lord.

The Word that Shall Not Return Void

We are slow to realize the opportunity of leading others to Christ by influencing them to come with us to hear the Gospel preached. Neither spectacular methods nor sensational preaching is required to fill the empty pews of churches. If every church member would constantly and diligently do personal work in bringing in those who are outside, our churches would be filled.

A humble laborer who could neither read nor write, became a Christian after he had passed middle life. Immediately he began to seek earnestly to bring other men to Christ. First in his own family, he urged his son-in-law who was not a Christian to come with him to church. Then he went after his friends. One by one

he brought them to church. Quietly and persistently he worked. People who had lived in the community many years, to whom no one had ever spoken of spiritual things, were surprised to have this illiterate man come to them with simple earnestness to urge them to accept the Christ and to come to church. Again and again he took his pastor aside and said, "I wish you'd go to see Mr.—; I've been talking to him but you know I can't talk as you can. He's ready for you now."

In the two years following his own conversion, this humble laborer led more people into church attendance and church membership than all others of the congregation together.

* * *

The members of a men's Bible class in a southern city decided to do soul-winning work by talking with men personally and by following up their conversations with an invitation to the church services. They spent every Friday evening in calling on their friends at their homes or meeting them at clubs and hotels, or wherever they could be found. The empty pews of the church began to be filled. The pastor realizing that there were souls there searching for the light and men praying that their friends might be saved, preached less of literature and politics and more of Jesus Christ and salvation. *And there were added to the Church daily those that were being saved.*

ARE WE OUR NEIGHBOR'S KEEPER?

The young minister's wife smiled indulgently at her venerable father as he lifted his hat from his white head and stopped to say "good morning" to the neighbor who passed them in the hall. Father had never lived in a city apartment. In his little town everybody spoke to everybody else and such a discourtesy as not calling on one's next-door neighbor was not to be thought of.

"One of your neighbors?" he inquired interestedly.

"I suppose so," she added. "So many new people moved in last September, I don't know them all."

"Haven't you been to see them?"

"No, father. I haven't had time," she added with a sudden realization of unneighborliness. "It's different in the city you know. People seldom know who their next-door neighbor is."

"How do you know whether or not they are Christians?" he asked simply.

The minister's wife looked up with a start. She had never given a thought to whether or not her neighbors were Christians. She had the responsibilities of her husband's parish and the presidency of the missionary society. Then too it was not customary in city apartments for people to call to find out whether or not their neighbors were Christians. Nevertheless, the question lingered in her mind. The next day she found her father talking with the janitor. The dear old man seemed to have no difficulty in finding a point of contact with any one.

"Who is the neighbor who lives just below you on the first floor?" he asked when he came in later.

"A retired army officer and his wife," said the daughter, "and I do know," she added proudly, "that they are Episcopalians."

"I'm glad you found that out," he said as he started out to walk. When he came back, he was walking beside the Colonel. They talked a few moments at the entrance. Then her father shook hands as if he were taking leave of an old friend.

"Well, I see you met the Colonel," said his daughter as she took his hat and coat.

"Yes," said he, "but you were mistaken. His wife is an Episcopalian but the Colonel does not belong to any church. He has never accepted Christ. You know he cannot be saved just because his wife is a church member. I know you are busy, daughter, but I can't help feeling that God will hold you respon-

sible for not thinking of your neighbors and for not praying for them and talking with them about the Saviour."

The daughter put her arm around her father and kissed his forehead. "It's true," she said. "I never realized it before." That night when the minister came in his wife poured out the whole story to him.

"I am ashamed of myself," she said. "I've been so busy with my round of duties and organizations that I haven't said one word to an unsaved soul for months. I thought father was queer and old-fashioned. I was even afraid the neighbors would laugh at him and give him a discourteous answer, but, in the few days he's been here, he's made friends with everybody and he's made me think as I never thought before of my personal responsibility."

The next day the minister and his wife called on the Colonel and his wife. The army man's heart was unusually tender, for his wife was very ill. It was easier than they thought to talk of spiritual things. He seemed almost persuaded to accept Christ.

Eagerly the minister's wife called up the rector of the church to which the Colonel's wife belonged.

"Won't you talk with Colonel ——" she said. "We've been talking to him and I think he will become a Christian." She heard a deep sigh at the other end of the phone.

"Of course, I will," said the rector, "But I am not very hopeful. The Colonel is a military man and he is as hard as nails. The last time I gave his wife communion he got up and left the room."

"It is different now," said the minister's wife. "He will see you."

A few weeks later the Colonel was received into the Church and became an earnest, faithful member.

The Personal Workers' League

A missionary society may do a quietly effective service by enlisting a number of personal workers who

will be ready at any service to talk with those who want to make further inquiry and to receive instruction. A conservative pastor of one of the most conservative denominations said:

"I have resolved that I will never preach a sermon without holding up Jesus Christ as the Saviour of the world so clearly that no man who has come to my church to find Him, shall go away disappointed."

An eloquent minister preached one Sunday on "The Power of the Cross." A prominent man who heard him afterwards said to him: "Doctor, I was in a certain city and heard you preach last Sunday. I was greatly moved by your sermon. But, if you will permit me, I would like to offer a criticism. I am a business man at the head of a large concern. We send out many salesmen. If one of my salesmen went into a prospective customer's place of business, talked as convincingly for one hour as you did last Sunday about the fine quality of our goods, and then walked out without trying to get an order, we would discharge him."

Said that minister, "I was rebuked. The layman was right. I was pleading for a verdict, but sought no announcement of it. I was selling goods, but did not try to get an order."

If at the close of every service a minister can announce that there is some one ready to see and talk with those who want further instruction and some of the laymen and women of his congregation are ready to make the most of such opportunities, many souls may be reached who otherwise would simply wait for a more convenient season.

OPPORTUNITY IN PERSONAL LETTERS

Many a soul has been won through the letter of an earnest friend. There are workers who are always alert to catch the least suggestion of opportunity in a personal letter. They note the birthdays of unsaved friends, and on that day, when hearts are

especially tender, they send a letter lovingly urging acceptance of Christ.

A thoughtful pastor wrote a wayward son on the anniversary of his mother's death.

When a young couple returned home from their honeymoon a special delivery letter was put in their hands on the first night in their new home. It was the earnest plea of a distant friend, that they begin their life together and the establishment of their home by accepting Jesus Christ as their Saviour.

A student, on his graduation day, received a letter from a former Sunday-school teacher pleading with him to make that day really the commencement of life as an avowed follower of Jesus Christ.

Phillips Brooks led many souls to Christ through letters that he wrote under various circumstances.

J. R. Miller, of Philadelphia, used every possible contact as an opening for sending letters of loving sympathy and earnest entreaty. Surely every Christian worker should sit down quietly at frequent intervals to think over the friends' and acquaintances who might be won through letters.

MAKING OPPORTUNITY

Charles Gallaudet Trumbull, in his book, "Taking Men Alive," gives several illustrations of men who knew how to make the most of seemingly slight opportunities for speaking with others:

At one time Bishop C. C. McCabe was riding in a strange city. "When the hackman got down from his box and opened the door to let me out" said he, "I paid him, and grasping his hand said 'Good-night, I hope to meet you again in glory.' I then went into the house, met my host, and retired. About midnight my host knocked at my door and said: 'Chaplain, that hackman has come back and says he has got to see you to-night.' When the broad-shouldered, rough-looking man, with whip in hand was shown to the room, the tears rolling down his cheeks like rain, he said,

'If I meet you in glory, I have got to turn around. I have come to ask you to pray with me.'"

John B. Gough said of the one loving word of Joel Stratton that won him: "My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul—a *small matter to you*, but it is *everything to him*."

W. C. Pearce of the World's Sunday School Association is one of the men who knows how to make the most of the opportunities that seem slight. He said of one experience:

"I took the train at the Lake Shore depot, Chicago, for a town in northern Indiana. I was very tired and took a seat in the sleeper and almost before we left Chicago I was asleep. I had instructed the porter to waken me before I reached my destination; accordingly, as we neared the end of the journey, he came in and aroused me. A few minutes later he returned to brush my clothes and help me with my baggage.

"As he was brushing me off I remarked: 'My journey ends before yours today, doesn't it?'

"'Yes, suh,' was the answer.

"'I wonder which of us will come to the end of the journey of life first?'

"'I don't know, suh, I don't like to think about dat, suh.'

"'Well,' said I, 'it doesn't matter much if one has a through ticket.'

"'The man looked puzzled, and said, 'I don't know what you mean, suh.'

"'I explained that I had secured a ticket at Chicago, which was nothing more nor less than a promise of a ride, properly signed by the railroad officials. Then I pulled from my pocket a small copy of the Bible, and spoke of Christ's free offer of salvation, quoting some one of the promises, and explained that this promise was signed and sealed by the death of Jesus Christ, and that I had accepted that promise and was trusting fully to end the journey right.

“With a very happy face, which I shall never forget, he responded, ‘Bless de Lawd, I believe dat.’ He added, ‘I’ve been porter for yea’s, but you are de fust gen’leman dat ever spoke to me ‘bout Jesus Christ.’”

When Dr. Henry Clay Trumbull was seventy years of age, he had made individual soul-winning his daily work for fifty years until others said, “It is easy for him. It has become his second nature.” Of himself he said:

“From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian’s harming the cause he loves by speaking of Christ to a needy soul. The Devil has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that *he is urging other persons to try any method for souls except the best one.*”



AS I hold my own baby,
So close to my breast,
With the tiny soft fingers
Like pink rosebuds pressed.
Do I think of that Baby
Of heavenly birth,
Who came bringing hope
To the mothers of earth?

AS I clasp my own baby,
So close with a prayer,
That the Saviour will keep us
With all-watchful care,
Do I think of the mothers
Whose mute, nameless fears
Bow them low to blind gods
With dumb lips and deaf ears?

IN my home where my child
Is a gift from the Lord,
Where the mother is honored,
The baby adored,
Do I think of far lands,
Where at breaking of day,
The unwanted babies
Are carried away?

OH Father, who gavest
My baby to me,
May the love of my child
Bring me closer to Thee,
May the children of earth
Who know not Thy Son
Be more precious to me
Because of my own.

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Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

A NEW PHASE OF MORMON PROPAGANDA

By ELIZABETH B. VERMILYE

It may not be generally known that there are today two active branches of the "Church of Jesus Christ of Latter Day Saints," as the Mormons call themselves. These both agree in acknowledging Joseph Smith, Jr., commonly called "the Seer," as head and founder of their Church; and in accepting his miraculously discovered and translated "Golden Plates," incorporated in "The Book of Mormon" or "Golden Bible" as of equal, if not greater, authority than the Hebrew Bible and the Christian New Testament. These two branches disagree, however, in many other matters. The split came after the death, or "martyrdom," of Joseph Smith in 1845, when the question arose as to his legitimate successor. Joseph, his son, naturally claimed the right to become the head of the Church that his father had founded. Brigham Young, associate and friend of the Prophet, and of a more aggressive and dominating type than Joseph the son, also claimed headship. The result was a serious and lasting break. Brigham led his followers forth to conquer and possess Utah, which he declared to be the prophesied site of "Zion." Joseph, the son, guided his greatly diminished followers to Independence, Missouri, there to establish the "true Zion."

The "Brighamites," or Mormons of Utah, soon claimed that Joseph, the Seer, by divine revelation had established the "divine order of plural marriage." They said that the revelation showed that this was the divine order of heaven, and that in accordance with God's will, it must be practiced on earth. The "Josephites," or "Reorganized Church of Jesus Christ of Latter Day Saints,"

deny the authority of Brigham Young, the founder of polygamy, and have never taught or practised it. In fact, the Reorganized Church claims to have been the most persistent opponent of many evil practices and heretical teachings of the Utah Church. Of late it has repudiated the name of "Mormon," but this is a new departure, and is obviously for propaganda purposes and to remove prejudice. The membership of the Reorganized Church is only about 100,000 while the Utah Mormons claim about 3,000,000 followers.

How the Two Churches Disagree

First: In the site of the "true Zion."

Second: As to the legitimate headship of the Church. Brigham Young was succeeded by Joseph, nephew of the Prophet. Joseph, the son, and Joseph, the nephew, died within a few months of one another, two years ago. Joseph of Utah was succeeded by Heber Grant, long-time apostle and connected with the Mormon missions in foreign lands—and there is no section of the globe where these missions have not penetrated. Joseph of Independence has been succeeded by Frederick M. Smith, grandson of the Prophet.

Third: As to whether, or not, plural marriage was revealed and instituted by Joseph, the Foudner. That this doctrine is taught in the Book of Mormon is not denied; that it was practiced by all the early leaders in the Church, and proclaimed at all times as divine truth by Brigham Young and Joseph Smith—who died the possessor of five wives—cannot be questioned. Tradition hath it that the private life of Joseph, the Seer, needed explanation for the satisfaction of Emma, his wife. Therefore, the convenient doctrine of "direct

revelation," still a fundamental tenet of both branches of the Church, was received and utilized. This the Josephites deny, and declare that the teaching in the *Book of Mormon* was inserted by Brigham Young to justify his practices and to strengthen his hold; which it certainly did, for the Church grew by leaps and bounds after the proclamation of the "inner doctrine," although at first many were sorrowful or reluctant and a few fell away.

Fourth: The Reorganized Church repudiates also the doctrine of the Adam-God. This tenet is fundamental to Mormonism, making Adam "the Supreme God; Creator of this world, although there are other worlds and many gods; but he is the only God with whom we have to do." Jesus Christ was, according to this doctrine, his son by natural generation, and himself a polygamist. The Josephites also accept as authoritative the addition by the Prophet, Joseph, to the book of Genesis, wherein it is revealed "that God has all the parts and passions of a man."

Where the Churches Agree

First: In acknowledging Joseph Smith, Jr., as founder and prophet of the Church.

Second: In accepting the "Book of Mormon" as divine revelation.

Third: In claiming that in three years (without knowledge of Hebrew or Greek, or much English) the Holy Scriptures were "translated and corrected by the Spirit of Revelation through Joseph Smith, Jr., the Secr." To the Scriptures, Old and New, the spirit directed Joseph to add and interpolate many verses, supporting the claims of the Church. Two verses at the beginning of the first chapter of Genesis foretell his coming and the nature of his work and authority. Another interpolated passage refers to the continuance of direct revelations, and authorized oaths and penalties.

Fourth: In the nature of God, as noted under Fourth above.

Fifth: Both teach "Celestial Marriage," wherein those united on earth shall continue in marriage relations throughout eternity. Both believe that God Himself maintains such relations; and is pro-creating souls continually, which must receive bodies to be redeemed. This constitutes a strong appeal to women to accept polygamy.

Sixth: Both firmly believe in the growth and supremacy of the Church of Latter Day Saints, and its ultimate triumph over all other churches, and its conquest of this nation and all nations.

Camp Meetings

These differences and controversies have been brought sharply to the notice of outsiders during the past summer by an effort of the Reorganized Church to establish a Camp at Deer Park, New Hope, Pennsylvania. Such a camp has been conducted at Onset, Massachusetts, for several summers, without much comment or protest. The land at Deer Park was bought for the purpose by a rug manufacturer of Philadelphia, not himself a Mormon. A thousand Campers soon gathered from far and near. The Camp was well equipped, orderly and well conducted, but the community rose in dismay at the thought of a Mormon colony among them. For the Fourth of July a patriotic celebration was announced, and leading men of New Hope were asked to cooperate. Public opinion was divided. The name "Mormon" very naturally aroused suspicion and distrust. The Campers vigorously denied the justice of the term, pointed out their divergence from the Mormon Church and people so called, and affirmed their patriotism and Christianity.

The young Presbyterian pastor preached a sermon, temperate and moderate, but clearly setting forth the beliefs and history of the Mormon Church. He conclusively showed that plural marriage was taught in the *Book of Mormon* and in

the *Doctrines and Covenants*, two of the "Sacred Books" of the Church. Of the *Doctrines and Covenants* there have been many editions and issues from time to time, it therefore is necessary to have great care in quoting or asserting doctrines, to know in which issue they occur. In the latest edition of 1914, the last doctrinal pronouncement of the Utah Church, these words are found: "If plural marriage is unlawful, then is salvation through the House of Israel a failure, and the entire fabric of Christianity without foundation." This statement the Reorganized Church repudiates.

This brings again to the fore, the century-old question of Mormonism in the United States. The *Boston Transcript* not long ago admitted that this Church had never been more aggressive or more powerful than now. This is particularly due to the great impetus from the War; partly to aggressive propaganda. The Utah Church works always and everywhere; persistently, unceasingly in season and out, it spreads its net for ignorant or unwary souls. But its work is never in the open. The *Transcript* questions whether it is any longer a menace. Anyone who really knows the teachings and practices of even the Reorganized Church, and the deviousness and insincerity of the methods of the Utah Mormon leaders, cannot doubt the answer. The Reorganized Church is openly seeking to overcome prejudice, to invite fellowship of Christians, and to remove the stigma. But here also is danger, for should it secure its ends, it can only strive to win souls for the ignorant, fanatic and false prophet, Joseph Smith, not for Jesus, the Christ. This could not make for the uplift of the people of America.

Recent Issues on Mormonism

The Home Missions Council and the Council of Women for Home Missions have united in promoting and circulating the book, *The Foundations of Mormonism*, and have printed sev-

eral leaflets and tracts on the subject. The most recent is a reprint of a statement issued by the Presbytery of Utah in 1897, entitled "Ten Reasons Why Christians Cannot Fellowship the Mormon Church." This statement sets forth clearly the teachings of the Church and the practice of its leaders and apostles, and marks how radically they differ from the teachings of Christ and His Church.

The Utah Mormons do not wish to fellowship with Christians; they expect to supersede and overthrow them all. But they do want to deceive them. So Brigham H. Roberts, once expelled from Congress because of his many wives, one of the leading elders and theologians of the Church, most popular chaplain—not alone with Mormons—at Camp Kearney, California, during the War, delivered a discourse in the Tabernacle, Salt Lake City, in July, 1921, as "Answer" to the "Ten Reasons." This "Answer," as printed in *The Deseret News*, the Mormon organ, is incorporated in the leaflet published by the Councils; also a "Rejoinder" written by those long and intimately acquainted with Mormon doctrines and teachings. The tone of the leaflet is kindly, temperate, candid and Christian. Elder Roberts admits that, with two exceptions, the "Ten Reasons" truly set forth the beliefs and doctrines of the Church. These two exceptions are the Adam-God, and God a polygamist. He acknowledges, nevertheless, that the leaders in the Church in the past—Brigham Young himself, and Joseph Smith—accepted and believed these doctrines, but he states that they have not been officially held by the Church. There are, however, many issues of the *Doctrines and Covenants* which incorporate these beliefs; denial is, therefore, in vain.

This leaflet and other publications on the subject can be obtained from the Council of Women for Home Missions, 156 Fifth Avenue, New York. If you want true information, send for them, and judge for yourself. Toleration does not spell ignorance; Christian charity does not entail blindness.

NEWS FROM MANY LANDS



LATIN AMERICA

Mennonites to Enter Mexico

A LARGE group of Mennonites plan to leave their home in the Hague district of Saskatchewan, Canada, to take up land already acquired in Northern Mexico. It is reported that a party of one thousand is to be the advance guard and ten thousand more are to follow.

The Mennonites are a peaceful, thrifty and industrious people, holding fast to the old religious traditions and keeping quite to themselves. They leave Canada, according to the statement of Bishop Wall, because the original agreement of the federal government giving them the right to conduct their own schools "without molestation or restriction" has been repudiated. Large groups of Mennonites have resided in the United States, the oldest settlement being in Germantown, Pa. There are about 40,000 in all in this country.

The Congregationalist.

Conditions in Cuba

ARCHDEACON W. W. Steel, writing in the *Living Church*, emphasizes the importance of education in Cuba, especially in developing a native Cuban ministry, if adequate results are to be obtained from missionary effort. He says: "The Latin mode of thought, manner of living, and attitude toward religion, are so different from those of the people of the United States, that many years of patient and tactful endeavor must pass before we can expect any real impression upon the Cuban people."

Economic conditions are serious, and there is said to be a great shortage of food in the country districts. "There are those who declare that unless relief comes soon, there will be another uprising of the people, and

many of the most thoughtful Cubans assert that the only relief possible must come through another American intervention."

Indians of Guatemala

THE Indians form sixty-five per cent. of the population of Guatemala, and, according to *The Latin-American Evangelist*, they present nobler traits of character than those of which the white population can boast. "They are strong, virile, and, generally speaking, chaste people, except where they have been besotted with the drink habit. Given the Gospel and freedom from the feudal system of slavery under which they live, they would be a wonderful people. Indeed, as it is, Guatemala's foremost patriots have been men of Indian blood. But to all intents and purposes they are a race of slaves, oppressed, degraded and defrauded of the rights which the law nominally bestows upon them."

The Indians are supposed to have been civilized and Christianized centuries ago, but the wholesale methods of baptism used were simply a substitution of one form of paganism for another. To-day the Indian may attend mass at the Roman Catholic Church where, to his untutored mind, the images around him are the white man's idols and nothing like as efficient as his own, but in his deepest need he will turn back to the pagan religious practices of his forefathers and propitiate the spirit of the volcano or of some stone or tree through the medium of his witch doctor.

Motor Car Colportage in Argentina

THE automobile is proving a valuable aid in colportage work in Argentina. A representative of the Bible House in Los Angeles writes:

“The 2,500 miles covered last season, and the number of towns visited and meetings held, and tens of thousands of gospels placed, about represents two or three seasons’ work with the former coach. Then, the facility with which large crowds are gathered, and the entrance afforded to the authorities are far beyond the former means. The new feature we have recently adopted of visiting the government and corporation officials and employees, police force and the like, as we pass over the Republic with the motor-car is calling forth much attention and is leaving an excellent impression. Many thousands of selected tracts, and Marked Testaments and gospels and selected portions from the Word of God have been distributed and are a fruitful manner of spreading the truth of the Gospel among the principal families of the Argentine.”

Temperance in Chile

IN Antofagasta, Chile, temperance organizations under the leadership of Chileans, are conducting an aggressive anti-liquor campaign. Surprising though it seems, workingmen are the prime movers in it. Great banners were stretched across the streets announcing in terse sentences the harmful effects of alcohol. Much of this spirit of reform is no doubt due to Chile’s new president, Senor Alessandri, who is already the idol of the common people.

Y. W. C. A. Girls in Chile

RECENTLY, when the continental Y. W. C. A. headquarters inquired what aid the Santiago center required for their yearly budget, after lengthy discussion the girls voted not to accept outside help. To raise money the girls are even selling their dessert at dinner to those who bid for it,” writes Miss Anna May Stokely. “One girl is running a shoe-shining shop; others are dressing dolls to represent woman conductors on our street cars and are finding a ready sale from

tourists; two girls are making Peter Rabbits, selling them at ten pesos each. Other activities include making Christmas cards and embroidering.”

EUROPE.

Scotch Missionary Campaign

THE Scottish churches are launching a missionary campaign, under the direction of Rev. Donald Fraser, of Livingstonia, Africa, who was one of the most effective early leaders of the British Student Movement and who has been named as Moderator of the coming Assembly of the United Free Church. Various methods have been planned to arouse the missionary zeal of the members of the Church. Committees have been appointed on candidates for the mission field, work among boys and girls, and a press bureau. Missionary exhibitions are to be held in a number of the larger towns. Intensive work is being done in the “town missions” each continuing for a week’s time, when missionaries at home from their different fields take possession of the churches, the Bible classes, the week-day and Sunday schools, the public halls, and every place that may be opened to them.

It is proposed to hold in Glasgow for five days (in October, 1922) a missionary congress, with 2,100 delegates from the Scottish churches which are participating in the campaign.

French Missionary Activity

ALMOST all of the French Protestant Churches are united in one missionary society. They have sent one out of every twelve of their pastors to work in the colonies—a much larger proportion than any American denomination. They have already doubled their contributions of before the war, giving this year over 2,000,000 francs instead of the 1,000,000 which were given prior to the war. But to begin to meet the opportunity growing out of the fact that the population of France’s colonies is now 60,000,000, the Evangelical Missionary

Society must have at least 3,000,000 francs per annum. Protestants of America may well contribute to this work in memory of the men from Africa and Asia who died on the battlefields of France.

New French Bible Institute

A FRENCH Bible Training Institute has recently been opened at Nogent-sur-Marne, a suburb of Paris, by Rev. Reuben Saillens, who for at least thirty years has been the leading evangelical preacher of France. Every summer his Bible conference in Switzerland is attended by hundreds of Bible lovers. Last year he preached daily for two weeks in the city of Brussels. When he preaches at The Hague the queen attends the services. He is also welcomed at the Metropolitan Tabernacle, London, and at Keswick conventions. His book, "The Soul of France," breathes the old Huguenot spirit of liberty in Christ and loyalty to the Bible. Dr. Saillens hopes to visit America some time in 1922.

New Rules of the German Church

THE movement away from the Church in Germany has assumed such proportions that the church authorities at Kiel have issued numerous rules providing, for example, that the baptizing of a child can be permitted only where the parent entrusted with the child's training makes the application and gives a written promise to have the child trained in the faith of the Evangelical Lutheran Church, and those that have left the Church cannot be admitted as sponsors.

Admission to the Lord's Supper of those that have left the Church cannot be allowed unless they return to church membership.

No minister shall officiate at the burial of one that has separated himself from the Church by formal declaration, nor shall the bells of the church be rung. The minister may, however, conduct a private service in the home for the comfort of relatives who have not left the Church.

Papal Opposition in Italy

A FEW weeks before the death of Pope Benedict, cable dispatches announced that the Knights of Columbus were preparing to raise privately a fund of \$1,000,000 to support the Vatican in its policy of opposition to attempts at religious penetration of Italy on the part of American evangelical denominations. This enterprise is described by a representative of the K. of C. as "paying their debt to Columbus by going to the relief of his young countrymen whose faith is a strong barrier against Socialism in Italy." He claims that Evangelical Missions in Italy are "working for a misunderstanding between Italy and America."

The Methodist Episcopal Church, which is the only American Protestant denomination carrying on active missionary work in Rome, has an extensive educational work there, including a college now in process of erection. Of this enterprise it has recently been said: "The Methodist Church has as much right to build a college in Rome as the Roman Catholic Church had to build one in Washington, D. C."

Reorganization of Berlin Mission

THE Berlin Mission has been reorganized on a new basis. The German groups of West Prussia have formed a West Prussian Society—and the rest a society called the Provincial Union of Greuzmark and Posen. The Polish Missionary Association recently held its convention at Inowrazlaw and raised 150,000 Polish marks for its work.

Swiss Missions and the War

THE war naturally diminished the resources of Swiss Protestant Missions. The cost of living has greatly increased; the incomes of many mission supporters have diminished; there is widespread lack of employment; all kinds of charity make demands on the generosity of the people; the members of the Independent Churches have very pressing

obligations toward their own home churches.

In spite of these difficulties the gifts to mission work have increased from 500,000 francs a year in 1917 to 773,000 francs in 1920. Missionary workers have also increased from 133 in 1913 to 170 in 1920. Switzerland is the only country of Latin race where Protestantism is the leading religion. Not having any colonies it can send its citizens to any place without their being suspected of political aims. Its youth has remained intact while that of the neighboring countries has fallen on the battlefield.

Bulletin de la Mission Suisse Romande.

Moravian Bi-Centennial

THE Moravians of Germany are planning a bi-centennial of Moravian missions. The date fixed for the celebration is June 17, 1922, in commemoration of the day when Count Zinzendorf in Herrnhut, Saxony, had the first tree cut for the erection of a house in which to receive the Brethren exiled for their faith. In view of this commemoration an appeal is being sent out for gifts to be devoted to the cause of Moravian missions.

Bible in Modern Greek Forbidden

THERE is a very unfortunate attitude on the part of the Hellenic authorities toward the work of the Bible societies in Greece. Some twenty years or so ago the Hellenic Government inserted in the Constitution an article forbidding the sale or distribution of any translation of the New Testament, or of the Old Testament other than the Septuagint. During the period of the Venizelos Government, the sale of the Bible in modern Greek was permitted, no steps being taken by the authorities to enforce the obnoxious article. Since the return to power, however, of King Constantine, and the reinstatement of the former Metropolitan Theoclitus, the earlier policy has been resumed.

Greece is the only country in the world which forbids its own subjects to read the Bible in the language they use and understand. This is especially to be regretted when one realizes that even Paul's letters to the Philippians, the Corinthians, and the Thessalonians are probably unknown to most of the inhabitants of those cities.

The Orient.

Work in Serbia Transferred

BY an arrangement between the American Board and the Methodist Episcopal Board of Foreign Missions, the missionary work carried on hitherto in Serbia by the former, with its centre at Monastir, has been turned over to the latter Board, thus unifying all the missionary work within the Serbian boundaries. Thus is closed a chapter in the history of the American Board's work in the Balkans which began with the arrival in 1873 of its first missionaries at Monastir, which was then within the bounds of Turkey in Europe.

Russian Reforms

RUSSIAN Bolsheviks have reformed the calendar, so that after centuries, Russia now keeps time with the rest of Europe. They have also adopted improvements in Russian orthography, and have decreed that every Russian between the ages of three and one hundred must learn to read and write. As might have been expected, the anti-Christian literature of Bolshevism was the first to make use of the new orthography, and the incendiary trash that floods the country magnifies its employment. Patriarch Typhon has now secured permission to circulate the Scriptures in the new orthography. When the decree concerning compulsory education was promulgated, the agent in charge of the Bible depot in Petrograd took advantage of the auspicious moment to ask permission to put out several thousand copies of the Russian Bible, orthographically like the anti-Christian literature. His request was met

by a refusal on the ground that the authorized literature was unbound, and bound Bibles would afford too great a contrast. He at once proffered 8,000 unbound copies, and the Government permitted their circulation by the "All-Russian Union of Evangelical Churches." The Union has also taken steps to secure a million more copies as soon as possible. The Bible Society is printing the books on a press in Finland, and as fast as possible they are sent across the border into the hands of the Union and the orthodox ecclesiastics.

MOSLEM LANDS

New Promises from the Turks

ATTENTION has been called to the danger that seemed to confront the Armenians in Cilicia in view of the French treaty with the Turkish Nationalist government. Now the French government has announced that it has sent a permanent commission to the principal Armenian centers in Cilicia, namely Adana, Mersina, Deurt Yol, Aintab and Urfa, in order to see that the Turks fulfil the promises they have made to respect the rights of religious and racial minorities. With the right men on these commissions they would be very useful. The French also announce that the Turks have agreed to restore practically pre-war conditions for Christians in Cilicia, that Christians will be exempt for six months from service in the army, etc. The Turks have promised to continue the majority of the functionaries who were in office under the French régime and to conserve the property of persons absent from the country. Remembering, however, Turkish promises in the past, one cannot be very hopeful as to the outlook for the Armenians.

New Church in Aleppo

IN Aleppo, a city of some 300,000 inhabitants, and the northernmost Arabic-speaking city in Syria, thirty-five Christians last October formed a Presbyterian church. Three

elders were ordained, six new members were received on profession of faith and six children were baptized.

Aleppo was established as a Presbyterian mission station in 1848 but in 1855 the workers were removed to Beirut. A Syrian preacher and teacher reopened the work in 1893, but in 1897 it was turned over to the English Presbyterian Mission to Jews. Now, by a cordial agreement among those concerned, the Americans have assumed the responsibility for the Syrian work and the English Mission will devote itself to the Jews, of whom there are many in Aleppo. The American Board has for many years conducted a work here for Armenians and the Turkish speaking population.

Moslems Beginning to Think

REV. J. CHRISTY WILSON of Tabriz, who recently visited Kazvin, Persia, writes of the communion service he conducted there: "I never saw more earnestness than was reflected in their upturned faces, as they all sat on the floor, as through an interpreter I carried on the communion service and then baptized their infants, following with a prayer and benediction in Turkish which they understood. The British had protected these people in Kazvin, but the British were leaving and they knew not what the future held for them.

"We notice a big change of late, however, in the general attitude of the Moslem community toward things Christian. The war has destroyed the last hope that the kingdoms of Islam will ever be a great political power in the world. Living conditions here have been turned and overturned and some Mohammedans are beginning to think. Once the mass of the Moslem world begins to think for itself, Islam is doomed."

Demand for Books in Syria

THE mission press at Beirut, Syria, which will be 100 years old in 1922, is facing now the greatest opportunity in its century of service,

during which it has issued 1,355,795,164 pages in Arabic, Armenian-Turkish, Kurdish and French. There is an intense awakening among the people of Syria, and a demand for education among the young. Editions of school books which formerly were from 2,000 to 3,000 a year, now are printed at the rate of 25,000 to 40,000 a year. The demand for books for religious education by the missions of all denominations has increased five to twelve times over previous orders. The unfilled orders for Bibles, hymn-books, and school-books total around 200,000 volumes.

The Presbyterian Board proposes to celebrate its centennial of mission work in Syria by raising a fund of \$250,000 for rebuilding the Press. At present, as a result of Turkish hostility during the war, its work is greatly crippled, and the country is being flooded with irreligious and immoral literature.

Converts from Islam

“THE lines of Moslem resistance are giving way,” writes Rev. Dwight M. Donaldson, describing the earnest evangelistic efforts of the Christians in Meshed, Persia. He says: “Instead of the public preaching services that have been conducted on Sundays in the hospital building at Meshed, a regular church service, exclusively for Persian Christians, has been established. They have their own minister and five elders, one of whom is treasurer. Evangelistic centers are springing up in the homes and shops of Christians in various parts of the city and from these centers, almost every week now, new applicants for baptism are reported. And the Meshed Church has its representatives at work already in three other cities of Khorasan. Scattered as they are Meshed Station has at the present time a total number of fifty-three baptized Christians under her care—forty-one adults and twelve children. They are all converts from Islam. These new Christians are willing to go right into the midst of

things, into the very thick of the fight. One man who had to give up his shop work for a while on account of illness, after recovering his strength, came and spent a week in personal work, without compensation. He brought six inquirers that week, all of them excellent material. Another man is conducting a little school, and after school hours he is a personal evangelist.”

INDIA

Two Scenes in Calcutta

AN Australian who recently visited Calcutta was greatly impressed by the contrast between two figures that he saw. The first was an ascetic measuring his way to Benares who had already come some hundred miles, and had four hundred more to accomplish before his self-imposed task could be ended. “We watched him,” says the traveler, “the length of a block, where he turned to cross the busy street. Lo and behold! the traffic stopped for him! Motorcars, electric trams, stylish carriages, bullock bandies—held up by this religious fanatic. In Melbourne he would have been sent to the asylum: here he is worshipped!”

The second figure was a young Brahman, a graduate of Madras University, who presented himself for baptism and told his story. His father and mother had hitherto prevented his baptism. He had hoped to obtain their consent, but after seven long years of waiting he saw that such hope was useless. His father vowed that he would commit suicide on the day that his son disgraced him by publicly professing Christianity. “I know what it all means,” he said in his quiet, even tones. “I shall be treated as an outcast from today, and my dear mother, whom I love more than any one on earth, will disown me; but I feel impelled to take this step and to acknowledge, publicly and openly, that Jesus Christ is my Saviour. He has done so much for me.”

Transformed Gypsies

A FEW years ago a band of Indian nomads, Mang Garudis, who have the reputation of being thieves, were allowed to settle near a village in the Deccan. Much to the surprise of everyone, they worked hard in the fields and lived honest lives. They sent their children to the mission school and were so pleased with what they learned there that they went to church on Sundays and begged the Indian teacher to tell them more. The missionary went frequently to visit them and in course of time twenty-five Mang Garudis were admitted to the church.

The next year the rainfall was slight and work slack in the fields. The peaceful little settlement was forced to break up and scatter in search of a livelihood. The following year, 1921, was harder even than the year before, for a fearful famine settled over the land. The missionary one day received a letter from Bombay with about eighteen rupees (\$6) enclosed for famine relief. It was from half a dozen families of Mang Garudis who were earning a living of about twenty cents a day at hod-carrying or other labor. They had heard of the distress of their old neighbors and, without solicitation, had sent what was for them a truly munificent gift.

Brotherhood in India

IT is surely the sign of a new day when one can speak of the spirit of brotherhood in caste-ridden India. W. E. Elliott, secretary of the Y. M. C. A. in Calcutta, writes of a series of evangelistic meetings, which were conducted in the Calcutta Association by Rev. E. Stanley Jones of the American Methodist Mission, and were attended by 200 students. Many came night after night and at the last meeting some two dozen young Hindus indicated their desire to know more of the life and teachings of Jesus, and have been enrolled in Bible classes. "We feel, however,"

writes Mr. Elliott, "that the small number who show an interest in Christianity openly does not give an adequate estimate of the influence of Christ in the life of the students and others in India today. The spirit of Christ is certainly permeating the thoughts of the leaders who are of the educated classes. The spirit of brotherhood and democracy is growing."

CHINA

Union Campaign in Soochow

THE CHINESE Christians of Soochow recently held a week of union meetings, in which all the denominations joined, taking as their slogan, "Soochow for Christ." The Christians raised all the funds for the work and took the responsibility for an extensive and successful advertising campaign. On the opening day large delegations came from all the churches throughout the city and met for a short service at the tent, after which more than 2,000 people marched out carrying banners telling about the meetings. The work was well organized and a fine spirit of cooperation was evident. At the close of the meetings more than 700 converts had been enrolled and an impression had been made on the city which will show its effects for a long time to come.

Lip-Reading in Chinese

THE Presbyterian Mission at Chefoo, China, conducts a very successful school along modern lines for deaf girls. One of the teachers writes of the success of six of the older girls in passing an examination for Church membership: "The Chinese pastor and elders took turns in asking questions orally of the girls, on the doctrine, and even I was surprised at the way most of them read the lips of the pastor who is almost a stranger to them. One elder had a heavy mustache, and another elder hardly moved his lips when he talked, so it was very difficult for the girls, but

they knew their catechism so well that they could guess what the question was if they caught two or three words of the sentence."

Overcrowded Schools

WHAT the overcrowding in some of our mission schools means to those who are refused admission is shown in this story told by the principal of the high school in Han Mei, China:

"In spite of the raise in tuition, we have turned down over fifty applicants. One of these was the son of a gun-boat official, a very intelligent boy. The father came bringing the son and asking us to examine him. I told him that it was useless to do so, for even if he should pass an excellent examination we had no place to put him. 'But,' said the official, 'I will rent a house in town and he can live at home.' 'But,' said I, 'there is no desk.' 'Ah,' said the official, 'I will buy a desk.' 'But there is no place to put it even if you did buy it,' said the hard-hearted principal. 'Well then,' said the father, 'Let him stand up for a year. Oh, we have all heard so much about the goodness of the Christian Church, now let some of that goodness shine forth so that we can see it. Please take pity on my son and let him stay and learn. Your school is the only school that I know of where I can leave my son to be educated and never worry about him. I want him to grow up to be a Christian.' But he was the fifty-first we had turned away for lack of room this term."

Bibles in Phonetic Script

THE new Chinese phonetic script is proving a powerful evangelistic agency, for all books in the new script are in great demand. It is an interesting fact that the promoters of the script who are not Christians have read all the books of the New Testament which have been published.

The American Bible Society is planning, during 1922, to bring out

2,050,000 copies of Chinese portions of Scriptures largely in the national phonetic script.

Hair Net Schools

ONE practical method of relief work during the famine days in North China was the establishment of "hair net schools." These brought from neighboring villages from fifty to a hundred girls each representing a destitute family, and assembled them in a court which was either rented or contributed by interested Chinese. Miss Carol E. Taber, of Paotingfu, describes the methods as follows:

"The girls were given all the porridge they wanted, twice a day, to each two a nice warm quilt made in our refuge work-room, and new wadded clothes when necessary. Every day they were taught to weave their nets. The class changed once every month, the old group returning home and a new group brought in. Each one of the dismissed class carried home with her as she went a large measure of grain, and from then on wove the hair nets in her own home, every two weeks bringing the finished nets back, when two coppers were given for each perfect net. While the girls were in school, they were brought together twice a day for a service of worship and Bible teaching, chiefly on the life of Christ. Ten minutes or so were also given to instruction in practical matters, such as hygiene and foot-unbinding. At noon there were reading lessons in Christian books, which were given to the girls when they went home. The transformation in the lives of some of the pupils in the four weeks they spent in the 'hair net school' was remarkable."

JAPAN—CHOSEN

The Liberal Movement in Japan

HON. D. TOGAWA, a member of the Japanese Diet, known for his liberal views, who spent several months in prison recently because of the things he said in a book on democracy, came as an unofficial vis-

itor to the Washington conference. At a meeting of the executive committee of the Federal Council of Churches, he described the liberal movement in Japan, as "a real and hopeful movement":

"It is my own belief," he said, "that liberalism is a product of Christianity and rests on Christian foundations. It depends on vital Christian faith for its own vitality. But the Christian movement in Japan is still very young and very crude and very weak. We number scarcely more than 200,000 all told. Even so-called Christians, multitudes of them, neither understand it nor really practice it. Not until millions of Japanese have been transformed by a vital Christianity shall we have, in my opinion, a really strong and a vital liberal movement."

Conference of Japanese Evangelists

THE Japan Mission of the Reformed Church in the United States reports a marked increase in the financial contributions of both Christians and non-Christians and a special development in the evangelistic work. The conference of evangelists held in Sendai was in many respects remarkable. The men with a little help from their various churches paid their own expenses and declined financial aid from the mission for their conference. They perfected their new organization and appointed committees to realize a few definite aims. "It was inspiring," one of the missionaries writes, "to observe the rising tide of ability and energy in the whole body. In this group of workers we have an asset of incalculable value for the future of our work."

The Modern Japanese Woman

MADAM INOUE, Dean of Women at the University of Tokyo, who is in America for several months' study of social and educational developments, says that the present tendency among Japanese women to throw off the time-consuming customs

of their native costume and to adopt European dress is one of many signs of their increasing emancipation. "Domestic independence is much more frequent now for women," she continued. "Formerly the father-in-law dominated the home. In a son's marriage the tendency now is to separate and establish homes of their own. Today the wife has a much better time. While freedom of choice in a husband is gaining ground, marriage among women is almost universal. Divorcees are still rare. If divorced, a teacher loses her rank. We do not think that a divorced woman could educate others. Educated women are supposed to have that art of keeping the family together."

What Japanese Girls Think

AT a meeting of the Federation of Christian Missions in Japan a paper was read which embodied the answers of 208 girl students to a set of questions propounded to four colleges. The answers showed the extent and intensity of the awakening of the young women of Japan. The question which seemed to arouse most interest was:

"What are some of the evils or things fundamentally wrong in society that you hope to make right?"

Forty-seven declared that prostitution and the "geisha" system were the fundamental evils they hoped to set right. Twenty-nine girls emphasized the lack of general moral ideas. Seventeen discussed bad conditions for children, lack of training, and lack of love in the home. Seventeen spoke of the need of right education, and said that schools were too few and teachers not worthy enough for their task. Eighteen mentioned the lack of religion, and said that people ought to know God as the center of the world.

The Gospel in Prison

MR. ASAHIRO MURAMATSU is doing a Christlike work in a home for ex-convicts in Kobe, which

he founded as the result of his own experience. When he was twenty-two years of age and was serving his ninth sentence in prison for thieving, a copy of the New Testament came into his hands. The first thing that arrested his attention was the mention of sin in Matthew 1:21. This gave him his first idea of sin. When he came to the Lord's Prayer, he was impressed by Jesus' words, "Our Father," instead of "My Father." When he reached the words, "I came not to call the righteous, but sinners," he said, "That means me; I am a sinner, and I want to repent." Then he read the promise in John, "Whosoever ye shall ask in my name, that will I do." For five days he prayed that someone might be sent to teach him, and the answer came through another convict, who had heard of Christian teaching. This man was placed in his cell and for three days they were together. With this help, the thief became such a changed man that he was pardoned.

Sunday-School in Korea

CHRISTIANITY, in Korea, never before faced an opportunity so rich in spiritual possibilities. New believers are crowding into the churches, new groups are springing up, new schools are being organized, new reform movements are being launched, new Sunday-schools are being planted everywhere and great interest in all forms of Christian activity is being manifested. This year all churches have united in a special Sunday-school year and have adopted identical plans for the Sunday-school campaign. The first National Sunday School Convention was held in Seoul, November 4 to 14 and twelve other conventions were held in twelve important cities of the country following the Seoul Convention. Rev. J. V. Thompson, who is being loaned by the Methodist Church in the United States to aid in the training of teachers for the enlarged work, reports: "We have just opened a School of Methods in Seoul, for all of

Korea, and the enrolment is over 1,000 with more applying daily."

AFRICA

African Chief Builds a Church

GUNTU, a Matabele chief, has been wonderfully transformed by the Gospel. Rev. Neville Jones describes as follows a call upon him some eight years ago:

"I found him lying on the floor of his house in a drunken stupor. I could only rouse him with difficulty, but I wanted to ask him if he himself could not come to worship God at least to allow his family to do so. To this request he returned a surly negative." The same missionary has recently had the joy of receiving this chief into church membership and of dedicating a beautiful church of burnt brick which Guntu has erected for his people entirely at his own cost and with the loyal assistance of the Christian community. Mr. Jones writes: "We gathered in the old pole and mud church building and after a hymn of praise and a prayer of deep thankfulness, we marched away to the new building headed by a choir of all the children present singing 'Onward, Christian Soldiers.' On our arrival, the Rev. Shisho Moyo offered prayer and Guntu handed me the keys. I then opened the church to the glory of God."

Religious Sects in Liberia

THE Negro republic, writes John H. Reed, in the *Liberia Methodist* of which he is the editor, is the chief gateway to the "Dark Continent." Therefore "it behooves ecclesiastical leaders of the various denominations to catch the significance of this situation, and to form zones of influence in their missionary operations in Liberia." Conflicting religious forces "only tend to disrupt and disorganize the governmental agencies at work in the building of the State."

"Baptized heathenism becomes a more potent foe to Christian civilization than if the heathen population were left alone to work out its own

eternal destiny. Five struggling churches and congregations, where there should be one, is the sad story of the overlapping of denominations while the extensive heathen population, numbering fully ninety-seven per cent. of the whole population of the Republic, still stalks the hinterlands in the aimless and hopeless quest for the Unknown God.

"Another trouble is the constant influx of the self-appointed, independent missionary, whose stock in trade is to claim a monopoly of the oracles of God and the gift of the Holy Spirit. The hour has struck when the benevolent agencies of foreign mission boards must begin forming a Christian solidarity for the salvation of the African Republic."

Chiefs Hostile to Christianity

IN the Ekiti country of Southern Nigeria a strong movement towards Christianity is in progress among the people, but the chiefs are hostile, and oppose it at every turn. Seventy-five per cent of the converts are young men under thirty years of age, and they are called on to face persecution and hardship as a result of their decision to become Christians. Rev. C. W. F. Jebb, a missionary of the Church Missionary Society, says: "A party of young men were fined £20 in the native court for preaching in the open air. A Christian woman was convicted of carrying new yams into her town before the *orisa-oko* festival; this, it appeared, was a criminal offence, and she was fined accordingly. Some of the converts have had their farms destroyed or confiscated, and have been obliged to leave their own town or village and settle in Lagos or some other distant spot.

How Missions Help Commerce

AT one time the people of the kingdom of Buganda were clothed in the brown bark-cloth made from the bark of a wild fig tree. A missionary of the Church Missionary Society, however, introduced the cotton seed into Uganda, and now tons of raw

cotton are grown every year. The Baganda retain a little for home consumption, and each man can grow enough in his garden for his own requirements if he likes; but the great bulk finds its way to the spinning machines of Lancashire. Lancashire, having received the raw cotton, returns thousands and thousands of yards of thread and cloth, and today most of the people whom one meets in the province of Buganda are dressed in cotton clothes which were spun in Lancashire.

Belgian Missions in Africa

ACCORDING to the stipulations of the Treaty of Versailles, two provinces of German East Africa, Urundi and Ruanda, are now under the administration of the Belgian Government. Most of the twelve Protestant mission stations in these two provinces belonged to the German Bielefeld Society of Missions, and Belgian Protestants are now undertaking to carry on their work. King Albert has made a personal grant of 50,000 francs and the minister of colonies 25,000 more. A staff has been secured consisting of two married missionaries, two industrial missionaries, and two nurses.

One of the ordained missionaries is a Belgian, being a converted Roman Catholic priest, the other was a missionary in the Urundi and Ruanda before the war, who has been allowed to go back because he is no more of German nationality, being again a Frenchman since Lorraine was joined to France.

The Bielefeld Society have turned over to the Belgians all the literature which they possess in the native language of these African tribes.

Training Nigerian Women

PRACTICALLY all the Christian women in the Ibu Owerri district of Nigeria have been brought up in heathen homes. The first Christian marriage took place in 1913, and there are now quite a number of Christian homes scattered about the

country. When a Christian young man selects a girl for his wife, he often now makes arrangements for her to leave home and come to the young women's school. The girl brings her own bed, water-pot, knife, cooking-pot, plate, spoon, etc., and any clothes and books she may possess; her intended husband provides the food. There is a great demand for this kind of training for girls and young women. Missionaries have also sought to train some young unmarried Christian women to conduct women's schools in the villages, where there are large numbers of women inquirers.

Ten young women evangelists are living and working in a way no Ibo young woman has ever worked before. They need the Holy Spirit to guide them and keep them, and to deepen their spiritual life. They have many dangers and difficulties; they have to bear being scoffed at because they are unmarried, and at the same time they uphold a standard of Christian conduct for others to see.

C. M. S. Gleaner.

Baptism of an African King

THE king of Ihangiro and his wife were recently baptized by the Bishop of Uganda. The church was far too small for the crowd which gathered to witness the ceremony, and so the service was held on the top of a mound in the king's courtyard. More than 2,000 heathen saw their king received into the Christian Church, and witnessed him hand to the Bishop a valued charm selected from a large number collected from the royal houses and thrown away prior to the service. The royal candidates were prepared for baptism by the Rev. Sedulaka Kibuka, an African clergyman of the Church Missionary Society.

C. M. S. Bulletin.

Mass Movement Among the Igabos

THE *C. M. S. Gleaner* describes a tour which Rev. and Mrs. S. R. Smith, of the Niger Mission in West Africa, made in the Igabo country,

in parts of which no white woman missionary had ever been seen. Mrs. Smith writes of one such place:

"We are having a most wonderful time here, and the numbers of people exceed our expectations. At 5:45 last evening, the church bell rang, and at six o'clock we were asked to go in. The place was packed, all sitting on logs or tiny stools. It was fearfully hot; we sat on the raised platform at one end. There must have been about 1,000 eager upturned faces. My husband spoke first, and then I followed. One feels it is a very solemn responsibility. We had the same vast gathering again this morning, when the people came for prayers, and we both spoke again. It is certainly a mass movement."

NORTH AMERICA

America Not Turning Catholic

THE recent death of Monsignor Brann, rector of St. Agnes' Roman Catholic Church in New York City, recalls a striking statement which he made a few years ago at the annual dinner of the Alumni Association of the American College in Rome, at which 150 priests were present. He said:

"When I looked at the parade in our recent centennial celebration I was struck by one thing: All the men I saw were foreigners or the direct descendants of foreigners. I saw some Poles, Roumanians and Italians, and the people of my own country—Ireland. But I saw no native Americans, no Puritans, no Americans from the pine woods of North Carolina or the orange groves of Florida. The Church is not converting America. It is for you young men to get out your sickles and gather in the harvest and do the work which we old priests have not been able to accomplish."

Foreign-Speaking Baptists

EIGHT HUNDRED Swedish Baptists met in St. Paul and Minneapolis in September for their forty-second annual conference. Chief in

importance was the celebration of the fiftieth anniversary of Bethel Theological Seminary. A girls' dormitory was voted for Bethel Institute, and a decision was made to raise a quarter of a million dollars for endowment of the school. A missionary training school will be added.

The Italian Baptist Missionary Association recently met in rural New York for its twenty-third annual convention. The program adopted includes new methods in religious education, cooperation with social agencies in the community, the church as a community center, a personal service league in each church, and contributions of at least five dollars per member. *Congregationalist.*

Chair of Missions to Jews

AS a result of action taken by the Hebrew Christian Alliance of America, the Moody Bible Institute of Chicago has agreed to establish a chair of Jewish Missions, to train missionaries for Christian work among Jews.

Chicago House of Refuge

THE Woman's Department of the Chicago Federation of Churches has sheltered an average of 500 women in its House of Refuge each of the three years of its history. Through cooperation with denominational institutions and philanthropic and civic agencies the varied needs of all who applied were met. The women came from nearly every state in the union, and from many foreign countries. They belonged to all denominations and no church and represented every phase of society.

Christian Workers' Training School

THE Training School for Christian Workers, at 7 Gramercy Park, New York, prepares students for Christian social service in home or foreign field. The mornings are devoted to classes, the afternoons to practical application in lower New York. Each student has four practical appointments in the field every week.

This school was first established in 1885, to provide Evangelical Christian training for city mission workers. The students now come from America and foreign lands, and the graduates are serving in many parts of the world in church, Sunday-school and social work.

A Colporteur's Car

A BAPTIST home missionary, T. M. Smith, who is engaged in colporteur work in southern Arizona, designed and, with the help of a carpenter and tinner in part of the work, built for himself a special automobile for use in his touring. It is designed to provide suitable carrying space and protection for the missionary's stock of books and Bibles, clothing and camping outfit, and to furnish a sleeping place for him and protection from the weather. The two Arizona counties which constitute his field contain nearly one-third of the population of the state.

ISLANDS OF THE SEA

Filipino Teachers

IN General Leonard Wood's report of the Philippine Commission appear some striking figures on educational conditions in the Islands. The schools in 1898 enrolled 4,504 pupils, but in 1914 there were 489,070, and this number had increased in 1920 to 925,678. The American teachers in 1898 numbered 847 and the Filipino teachers 1,914, but in 1920 there were only 314 American teachers and 20,691 Filipinos. The missionary significance of these statistics lies in the opportunity that the mission schools have in training these native teachers so that they may have a positive Christian influence. An item in a diocesan report gives a good illustration of what a truly consecrated native Christian teacher can accomplish: "The out-station work at Besao has now been resumed. * * * The teacher of the public school at Besao promptly brought thirty of his boys to be baptized, as a first installment, promising more very soon."

THE MISSIONARY LIBRARY



The Crescent in Northwest China. By G. Findlay Andrew. Illus. xii, 113 pp. 3s. 6d. China Inland Mission, London.

A missionary who deservedly received the Order of the British Empire for doing so much toward preventing an uprising of Moslems in Northwest China during the Great War, here writes of the three millions of Moslems whom he knows more intimately perhaps, than any other foreigner. From this part of Central Asia, now known as the province of Kansu, Attila, the Hun, in the fifth century of our Christian Era, secured many of his soldiers who took part in the first great battle of the Marne and the near-by hill, when 252,000 slain were left on the field. Today the peoples whom the author describes, seem almost as prone to warfare as the ancient warriors of Attila, as we see from the chapters that tell of rebellions during the last century.

But the volume is far more important as a description of Mohammedans who need the Gospel, than as a story of rebellions. The three main divisions of these Moslems are the Arab, the Turkish and the Mongol families, which are clearly differentiated and whose origin and history are fully sketched. Their love for fighting is equaled by their religious fervor, often reaching the extent of fanaticism. The account of the differing sects shows them as prone to quarrel among themselves as they are to fight unbelievers.

From this story, it becomes evident that Christian missions among these Moslems of China have a difficult task to perform. The author, with all his tact and devotion and fearlessness, has accomplished very little and other workers of the China Inland Mission in the Province have done little more. It was this portion of the Mohammedan field that attracted the late

William Borden and led him to plan work among them because of the very difficulties. Though he died in Egypt while preparing for his China task he left, in his will, nearly a million dollars to various forms of missionary work, and a generous sum is being used for work in Kansu. Today two hospitals and dispensaries are engaged in the work of winning the enemies of Christianity. Three young lives also are being devoted to the undertaking which Borden had hoped to carry on. This brief volume is an inspiration to Christian "dedes of dering."

Natives of the Northern Territories of the Gold Coast. By A. W. Cardinal. 158 pp. \$6.00. E. P. Dutton and Co., New York.

The author, in his preface, refers to the saying, "The savage does not understand the thoughts of civilized man, and few civilized men understand the thoughts of the savage." Notwithstanding the fact that Mr. Cardinal disclaims being one of the few to understand the thoughts of the savage, his book reveals, not only a close observation of the tribal customs, but also a very clear penetration to the inner thoughts of the African mind. A great African traveler once said, "No man can know what an African is thinking about until he has lived with him for three years." The author knows what "thinking black" means. The book is a valuable addition to literature on Africa in that it gives a clear account of the traditional history and customs of the Gold Coast peoples, but it is infinitely more valuable in the description of the way in which these customs are interwoven with all the thoughts and activities of the people, not as mere cruelties or devilry, but having their source in religion, reverence, devotion and worship.

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By Jas. R. E. Craighead

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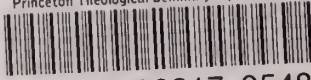
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